

# IACOBS STAFFE

TO BEARE VP, THE

*Faithfull.*

AND

TO BEATE DOWNE, THE

*Profane.*

Touching the one's *assured*, and the others *conceited*  
title, vnto God himself, and all his precious  
promises.

VV H E R I N.

The *Saints* interest is justified, to be absolutely *infalli-*  
*ble*, the *Sinners* clayme detected, to be apparently  
*deceivable*, notwithstanding all infernall sugges-  
tions of *seare*, and *infidelity* in the one, or of  
*presumption*, and *security* in the other.

Formerly preached at *Hamburgh* by IOHN VVING late  
Pastor to the English Church there, as his farewell to the famous  
fellowship of Merchant Adventurers of England  
resident in that City,

And now published, and dedicated, to the honor and  
use, of that most worthy Society, there, or  
where soever being.

All things are yours: you are Christs. 1. Cor. 3. 21, 22.

AT FLVSHING.

Printed by Martin Abraham vander Nolck, dwelling  
at the signe of the Printing house. 1641.

SOCIETAS ADVENTVRARIA

( *Ana-gramma.* )

RE-RATA VIVIS DEO SANCTA.



What er'e can be *concluded* from a *N A M E*  
Yours doth *include* : all happines and fame.

*Thus* spel'd, *thus* anagram'd, it boade's your *Fate*,

Then which, there cannot be , a happier *State*  
With *M E N*, t'enjoy your *reconfirmed G L O R I E*;  
And with your *G O D* to be reputed *H O L I E*.

What can I wish, but *T H E S E* with all *increase*?  
And after *T H E S E*, those joys that never *cease*.



TO THE  
*Right Worshipfull, & my worthy freinds*  
 Master RICHARD GORE, Deputy,  
 the *Asistants*, and *Generality*, of the famous fel-  
 lowship of Merchant Adventurers of *England*,  
 resident in *Hamburgh*, IOHN WING  
 wisheth all *present* prosperity on  
 earth, and all *perfect* happi-  
 nes in heaven.



**A** SI have sometimes read, & oftentimes ru-  
 minated, the kinde question of that *Pagan*  
*Prince*, concerning the honorable reward  
 of his faithfull *servant*; So have I beene  
 abash't in my self, that I have not enquired soe care-  
 fully, what was due to you for your *loue*, as he did to  
 him for his *loyalty*. [*VVhat honour (sayd he) hath beene done*  
*to Mordecai for this?*] should I not have asketd my self  
 the same long since, for your *kindnes*, not much inferior  
 to his *service*? And now that (of late) I have begun this  
 inquisition, my conscience answers with shame: [*There*  
*hath nothing beene done*] with shame (*I say*) & blushing,  
 that a *heathen* shall thus remember an *inferiour*, and a  
*christian* should thus forget such *freinds*, as I have  
 founde you all to be: whose favour & kindnes though  
 it be not vpon recorde in *chronicle*, yet doth it well de-  
 serue soe to be. And now to doe you the best *honor*,  
 that can come within my *power*; I doe here present  
 vnto you, and to all men, this true commemoration, and  
 thankfull acknowledgment of these your *favours*,  
 which were soe abundantly bestowed on your part, al-  
 though soe vnderferved on myne. We *Schollers*, have  
 nothing

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nothing but *papers* to honour our *best friends* with-  
all, our *most*, and *best* is done, when we have put their  
*good names in print*, and by publike impression, given  
*the world* notice of the precious respects, their *good*  
*nature* hath cast vpon vs.

And if this my *endeavour*, may be accounted but your  
*least honour*, I have what I desire, as one *ayme* of this  
publication. The *matter* published, intendeth an ho-  
nour infinitely *higher*, even of *God*, who once enabled  
me to *speake* it, and hath now encouraged me to  
divulge it, *principally* for the glory of *his name*, & *next*,  
for the renoune, and fame of *yours*, whose rare *libera-*  
*lity*, it were most injurious to *bury* in these dayes,  
wherin *so litle* of the like is *aloue*. I beseech you take  
*in good part*, what I present vnto you from a *good hart*.  
I was *once* hopefull to have beene more happy in my  
residence with you, then I can be in *writing* to you.  
But the *almighty* meant it otherwise, on him I cast all  
my cares, and strive daily for *contentment*, and *comfort*,  
in a state (in many regards) much more *meane*. I hope  
nothing shalbe *offensive* to you, of that I have written,  
it being all *gracefull*, when it was spoken. If in the lat-  
ter end I seeme more *playne*, and *downe-right*, in diuers  
passages both concerning *you*, and *my self*. I pray you  
pardon me, it was to sustaine my owne *vprightness*, and  
to wye away those foule and vnworthy *imputations*,  
wherewith some malignant mindes and mouthes did  
as *falsely*, as *basely*, reproach and traduce me, (and *that*  
*to my face*) for such *grosse miscarriage* among you, as  
made me *incapable* of soe good a condition & service  
as yours was. *God for bid* I should *justify* them till I dye  
(sayd *Iob*, and soe say I) and *giue away my innocency*. I had  
rather dye *blameles*, then live *blemishd*. And to bunge  
vp,

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*up, & make mute for ever, these evill tongues, I could not but relate, that truth, which is able to remooue their scanders, and reveale my integrity, to all persons, that shall please to peruse these particulers. The Lord of his infinite goodnes, make good this poore attempt of myne to you all, and to all others, into whose hands & harts, I desire it may come. The same God, be ever your God, and shyne vpon you in the pure light of his sweete countenance, that all things may be fully discovered vnto you, which may further you to him, where you may shyne with him, in that glorious and inaccessible light, which noe corruption can inherit, or attaine. To his grace and blessing, in vncessant desire of your temporall prosperity in your Society, and spirituall and eternall prosperity, of soule & body; I commend every one of you, with my owne soule, and soe rest.*

*From my house in Flushing  
September 12. 1621,*

Your late Pastor, and vn-  
fayned wellwiller for ever  
**IOHN WING.**



# TO THE READER:

Reader looke for no apology, or excuse for this Worke of myne, I make no question but the matter contayned in it will plead a necessity of making it publike. Reade and peruse that thoroughly. The second part of my former labour, thou shalt looke for (if the Lord will, and I live) e're long, but not presently, for I haue something to doe before I can finish it. Pray for me that I may be furnished with grace, to write for thy good. Faerwell in the Lord.

IOHN WING.

Pag.	Lin.	Error.	Correction.
5.	20.	With stand	Which stand
8.	6.	at ouce	at once.
20.	6.	harb right	harb right.
22.	17.	Wit vs	With vs.
45.	5.	yes blessed.	yea blessed
94.	12.	thy put out	they put out
99.	31.	abhorted	abhorred.
109.	31.	and agine	and againe.
119.	32.	last refuse.	last refuge
125.	2.	and oenr-base	and over-base.
137.	20.	he speake it.	he speake it
138.	24.	cry to their.	cry to her.
139.	13.	such the breasts.	suck the breasts.
156.	23.	they Good	thy God
157.	7.	the ony	the one
162.	2.	not sorrow	not. Sorrow
175.	5.	confider and soe	confider and see
175.	32.	you condition	your condition
181.	4.	thy are	they are
184.	27.	to a bette	to a bette.
195.	28.	timerarions	temerarious
205.	3.	or thee	or thee

Words to be *put in*.

Pag. Lin.

11. 1. we bolde, we *be* bolde.  
57. 8. ever hope. ever ~~we~~ hope.  
78. 19. weaknes. *and* weaknes.  
97. 16. not if. not *doe* if.  
170. 19. if Lord, if *the* Lord.

Words to be *put out*.

Pag. Lin.

143. 32. put out *did*.  
171. 1. put out *this*  
174. 11. put out *but*.  
186. 18. put out *the*.

In many places and pages *herin*, is set for *herein*







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OR,

A declaration, and confirmation, of the most comfortable interest, which all the faithfull haue, in the Lord, and all his Promises,

AS ALSO,

A detection and confutation, of that false and idle clayme, which vngodly persons vainely pretend vnto both

Discovered in certaine Sermons on Gen. 32. 9.

*And Iacob sayd: O God of my Father Abraham, and God of my Father Isaac, thou Lord that sayd'st vnto me; Returue vnto thy country and to thy kindred, and I will deale well with thee.*

**T**hat which we finde written by David, long after Iacobs time, did Iacob finde and feele, long before Davids dayes, to wit, [that, *Verily there is reward for the righteous, and that, vndoubtedly there is a God that judgeth the world*] never man might speake this more experimētally, and happily, then hee, who found the Lord *most gracious* to reward his vprightnes, and *most righteous* to reueng his injuries. We read but of few, that haue mett with harder measure at the hands of men, and scarce of any who haue reaped more fauour from the hands of God, then this blessed Patriarch did. Touching whome, many things are spoken, & he take's vp much roome in this holy history; some part wherof is spent in the discovery of such passages, as fell out betweene him and Laban, since they came first together. And in their proceedings; one the one part, we haue recorded, what conscionable carriage there was in Iacob, whose rare,

A

and

and matchlesse fidelity, was made apparant, and did shew it self, in all the service he did him, it being performed (during so many yeares) with extraordinary honesty, and endeavour. On the other, there is discovered, the monstrous vnkindnes, grosse iustice, and many other the vnsavory fruits of a *curriab nature*, and *covetous hart*, in *Laban*, whose eye was ever *evill*, vpon all *Iacobs good*, insomuch that he did daily vex himself, with perpetuall repining at his wealth, welfare, and, prosperity.

The just *Lord* seeing this in *Laban*, looketh downe from heaven, with gracious regard vpon *Iacob*, and resolveth to recompence his righteoufnes vnto him, seeing he had *done* soe much, and *endured* so much, from such a churlish kinsman, and vnworthy master as *Laban* had shewed himself to be. He shall reape the fruit of his *paines* and *piety*. Gods hand shalbe liberall, though *Labā* be close-fisted: *Iacob* shall wel know, that he hath a *master in heaven*, who will make him a full mend's for all his integrity to his *master on earth*. And to the end he may as *fully* enjoy it, as *God* is mynded *freely* to bestow it, he is warned of *God* to goe for his contrey, and leaue *Laban*, with whome he could never comfortably possesse the sweetnes of *any* of those *many* good things, the *Lord* did soe kindly cast vpon him.

*Iacob* taking knowledge of his heavenly calling, and commission to be gone, doth instanly resolue on his departure. dispatcheth his busines, setteth things in order, & disposeth himself, & all his, to remoue with all possible expedition, according to the commandement of *God* warranting him (*forhwith*) soe to doe.

Being thus, soe suddanly gone, as *Laban* tooke noe  
noti-

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notice of it till one tolde him of it, three dayes after-  
 [such being the diligence, and conscience of a good servant,  
 that the hart of his master may haue confidence in him, and  
 not neede to care for, or looke after him, or his busines, for di-  
 uers dayes together] as soone as he did know it, he hast-  
 eth, and poasteth after him, with all speede, to over-  
 take him, if he can, and at mount Gilead he doth. And  
 there (his hart being big swollen, and ready too burst  
 with choller and discontentment) he meane's to haue  
 a saying to him; *Iacob* shall know a peice of his minde  
 ere they part, if once hee can come to the speech of  
 him.

But before *Laban* may speake with *Iacob*, *God* must  
 speake with *Laban* & (intending to overule his wrath-  
 full minde, and outragious mouth) the *Lord* doth so  
 schoole him, that hee cannot giue him an vnkinde  
 word, but is become as coole, and as calme, as a man  
 may be, he speake's most familiarly to him, make's a  
 most freindly league with him, & take's his leaue most  
 lovingly of him, and soe they part exceeding pea-  
 ceably one from the other.

This being done, and *Laban* being gone, *Iacob* jour-  
 nieth homeward, and because the *Lord* did forsee, he  
 should encounter many extreamities, ere he came to  
 his waies end, he sent his host, (euen an host of Angells) to  
 him, that by them hee might bee hartened, against all  
 those hart-breakings, which he might meete withall, as  
 he went forward in his journey. And it was but neede,  
 he should haue some cordialls, considering what cala-  
 mities hee was to wade through as hee went. For no  
 sooner hath *Gods* host left him, but, he heare's of ano-  
 ther host coming of purpose to surprize him, and that  
 from his Brother, which makes the mischeife so much

the more eminent and bitter. One woe is past, but another cometh; (and a farre worse then the former) hee hath *done* with *Laban*, and is well quit of him, but he is now to *begin* with *Eſau*. And indeede, this *second* distresse did every way exceede the *first*, for, whereas (before) he had to doe but with a covetous, and vnkinde *matter*; now, he is to deale with a cruell and bloody-minded *brother*; nothing was in question with *Laban* but matter of commodity, the *worst* that could come, was but a litle losse of some goods, and cattell, that *Laban* thought too much for him: but *the least* of this, is for his life and state too, himself and all that he hath, are like to miscarry in this combate, his brother having vowed his death, that he would kill him whereſoeuer he met him. *Jacob* foreseeing this exigent, because of his vnavoydable necessity to passe by his brother *Eſau*s territories, in his travell, (whose olde grudge against himself, he could not but remember,) hee doth his best to obtayne a pacification, sendeth ambassadours to him to treat of a truce, and to parley with him about conditions of peace, if vpon any termes he will accept it. But *Eſau* will none of that, he is bitterly enraged, the messengers returne, and signify how resolute hee is for revenge, hee will heare of *no league*, but hath *levied* an army of foure hūdreth men against him, comming *himself in person* with them, intending to make havock of his *brother*, and *all that he had*.

*Jacob* is not a litle troubled at this tydings, but much appaled and perplexed, and now hee bestirrs himself & deviseth what to doe in this time of his extraordinary terror, and danger. The meanes he makes vse of are two.

partly,

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partly, *Ciuill, and Politike.*

partly, *Spiritull, and religious.*

He begins *first* with the former, & fall's to deviding of his family, and his flocks, that all might not be seized at once, but that if the one part were surprized, the other might shift for themselves, and not become a pray to *Eſawes* incompassionate hart, and cruell hand. Having soe done, now in the *second* place, he is a suiter to god for his safety, a duty that should be first done [*thus we see how (sometimes) frailty works before faith even in the most faithfull; nature gets the upper hand of grace, & disorder's our actions, making them so grossly præposterous, that policie, takes precedence of piety, & the god of heaven is put behinde*].

This prayer of his, for protection, and ayde against this present perill, begin's at the words of our text, and is continued from this *nynth verse*, to the end of the *twelfth*.

And thus wee are come by an orderly and direct course to the wodrs of our text, *withstand* in cleare coherence with the rest of this holy history, *thus. Iacob* being to go for his contrey, by order from God, and as hee goeth, seing hee cannot avoyde it, but hee must passe by his brother *Eſaw*, hee vseth double endeavour to appease his anger, and prevent the perill, that hee and his, might sustaine by it. One of these courses is the dividing of his people and cattell, the other is the prayer he make's to his god, to saue him harmlesse in this distresse, and deliver him from this his brother who was so barbarously bent against him.

In which prayer (that we may proceede from the dependance of these words to their, *division*) we haue these

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these particulers apparantly considerable before vs.  
First, the *Prasface* or introduction to the prayer.  
vers. 9.

Secondly, the *Prayer* it self, ver. 10. 11. 12.

The first particuler, to wit, the *Prasface*, is all wherewith wee haue to doe at this time, and in it wee may further obserue.

First, who it is that prayeth: *Iacob*, [*And Iacob sayd*]

Secondly, who it is that is prayed vnto, God: [*O Lord God*]

Thirdly, the encouragements hee hath to pray vnto God, and they are such, as by faith he apprehendeth, and his faith (*being well employed*) fasteneth in a two-folde manner vpon God, and layeth double holde vpon him.

First, in regard of the couenant, God made with his progenitors: [*God of my father Abraham & God of my father Isaac*]

Secondly, in regard of the immediate warrant, given him of God for the vndertaking of this busines & this is also double.

First, the precept which the lord layd vpon him to goe the voyage  
[*Thou Lord that sayd'st vnto me: Returne into thy countrey, & to thy kindred*]

Secondly, the promise made vnto him if he did obey, according to the precept imposed [ *And I will deale well with thee.* ]

And



And this is the *resolution* of the words, and their *distribution*, into their severall branches, or members.

From which (in due order), we should descend to their *interpretation*, if there were any necessity for to doe, but they are easy, and open, to the simplest apprehension, there is nothing doubtfull, or difficult at all, the *weakest understanding* may well know what to make of every word. We will therefore overpasse this, and put on to the severall *instructions* containd in them, as they lye in their order.

And First, for the *party praying*, & the *party prayed* vnto, we wilbe willingly silent, inasmuch as all men know, that, [*All prayers are to be made to God only, whosoever make's them*]. In this particuler, there is a vniverfall accord, among all that soundly acknowledg a *diety*, whosoever rightly knowe's there is a God, cannot but know withall, that none can be prayed vnto but he that is acknowledged to be God; there being none but he alone, that is

*gracious enough*, to heare our petitions.

*Wise enough*, to know our wants.

*able enough*, to supply them.

where *suitors* be *innumerable*, & the *wants* of every suitor *innumerable* also, & no suitor able (as he ought) to discover his owne necessities, had there not neede be

*an infinite eye*, to see them.

*an infinite care*, to heare them.

*an infinite hand*, to helpe them?

especially considering, that at one & the same time (nay, in the same *moment*, or *instant* of time) many thousands may be petitioners, and every one of these for many severall things?

And can any creature haue to doe in this *infinite*

CONTS

*court* of request wherein the *clients* are thousands, and the *causes* millions? may it be possible that *Peter*, or *Paul*, (suppose them to be employed in heaven as mediators of intercession) should heare & intreate, for *multitudes* of men, every man having a *multitude* of necessities, & they all praying at once? if they can heare & helpe, wherein are their eyes and eares lesse then Gods? why are they not honoured as more then *inferiour mediators*? if not, why are thy esteemed soe much? either then they must be *diesfyed*, and made equall with God, or *discarded* from having any thing to doe in this busines, wherein, it is Gods *only honor*, to be the *only deer*, because *he alone* is perfectly able to *heare* in all places, to *help* in all cases.

But we leave this, & passe on to that which hartened *Iacob* to pray: the encouragments that quickened him, were two-folde (as we tolde you before).

The first of these comforts is, the consideration of the couenāt of God made, both with his *progenitors*, & with *himself* also, and he pleade's this interest in both respects, as we see. [*God of my father &c.*] and againe, [*thou Lord that sayd'st vnto me*]: because if he should be overcome of any evill in this his journey, soe, that he could not come to the place whither he was commāded to goe, & whervnto God had engaged himself for his safe conduct, then were Gods honor gone, who promised both his *pradecessors* & *himself*, that he should come well home. From which practise of *Iacobs*, pleading thus with God, we are to learne thus much for our *instruction*.

Doct. 1. That whosoever would goe to God with any comfort by prayer, must be sure that he hath some interest in God, that he is Gods, and God is his.

No mans

No mans prayer can be accepted, no man praying, can be hartened with any hope of a happy successe in his suite, if he cannot entitle God to himself, and himself to God: & he that can call him [*my God*] cannot come in vaine, or goe away vn-regarded.

The evidence of this truth is very abundant in the booke of God, but we will abridge our selues, and be content with a few confirmations, it were needeles to multiply many in a point soe playne.

David was a great man with God, few men had more suites in heaven then he, we can scarce finde such another *client* in Gods court of requests as he was, none more ordinary, none more earnest: his miseries & discomforts were wonderfull many & exceeding heavy, & therfore he had neede goe the neereſt & ſureſt way, he could for comfort when he prayed, & aboue all other, he tooke *this*; whensoever he made any request, he made sure of his right, & pleaded that, in all his petitions, as it may be obserued every where, but because it would be tedious to particulate every instance, we may take a taste in two or three, that are pregnant to this purpose.

In the 16. Psalme he begin's with prayer for his preservation, now because he knew Gods promise pertayned to none but his owne, therfore in the next verse, he addeth his interest, saying [*thou haſt ſayd vnto the Lord, thou art my God*] & this he brings to joy & cheere himself with hope of being heard; suitable to that which in another Psalme he saith to the same end: [*I am thyne, oh ſaue me*].

Again, in the 18 Psalme, he intending soe to speake that he might spee'd, he laye's hold on the Lord in all respects, and entitle's himself to him every way:

B

[my

*Pſal. 16.*  
1.2.

*Pſal. 119.*

94.

ver. 1. 2. [my *strength*, my *rock*, my *fortresse*, my *deliuerer*, my  
 ver. 3. *God*, my *buckler*, &c.] & having thus made *sure worke*,  
 ver. 6. that God is his, in all these regards; in the next verse,  
 he resolue's to make his suite, & assure's himself of  
 being answered; nay, he avoucheth plainly (a little  
 after) that he was heard; [*In my distresse I called vpon  
 the Lord; I cryed vnto my god & he heard my voice*] &c.

The like we might note out of the 22 Psalme, which  
 he begin's thus [*my God, my God*,]. And the same is to  
 be seene in *more*, then twenty psalmes *more*, if we  
 should vrge all particulers; *none* was more *seruent* in  
 prayer with God, *nothing* was more *frequent* in all the  
 prayers he made to God, then this very thing. And  
 haue ye ever heard of any petitioner that sped bet-  
 ter, or that preuayled more, then he did? nay, may we  
 not think that he was a great gayner by this course,  
 when (herevpon) he exhorteth others out of his owne  
 abundant & happy experience in this particuler, to  
*powre out & empty their harts*, & wholly to *unlade* & lay  
 them opē before the Lord, which no man (you know)  
 will doe, but to *him*, in *whome* he hath more then or-  
 dinary interest, and *with whome* he is exceeding inti-  
 mate & familiar. Thus you see the point is most plaine  
 in his *practise*, who is a singuler *presidēt* vnto vs herin,  
 no man ever layd more *clayme* to god, in *prayer*, no  
 man ever obtayned more *comfort* from god by *prayer*;  
 & doth not this assure vs thē, that it is most true that  
 he that goeth to the Lord with most *right*, shall come  
 from him with most *rejoycing*.

I did the rather chuse *Dauid* to giue evidence in  
 this matter, because he was a man so *inward* with god,  
 & so excellling in this *practise*, that we cannot finde  
 many to match him: yet if we should take notice of  
 other

other holy men of god, we should soone discern the same carriage in them: bnt we will spare to *multiply* any, or to *noisy* more examples, let vs come to consider the *reasons* of the point: and they are these that follow.

First, the ground and evidence of our consolation in Reason  
any thing, is *our right* we haue in the same, wherwith may we bolde, but with our *owne*? what is any thing, (nay, *every thing*) to vs, if it be not *ours*? our *right*, is our *rejoycing*: our *comfort* in all things, come's from the *clayme* we can lay to them. The dimme light of *nature* and *reason*, saw this, where no illumination of *grace* or *religion* did shyne as yet, in those poore perplexed *Pagans*, whose *course* in their owne persons, and whose *counsell* to the *Prophet*, proues this point, for themselves, the text tels vs [*they cryed every one to his owne God*] and when the *Prophet* (being found a sleepe in this distresse) is awaked and exhorted to pray, he is willed to pray to his *owne God*, [*cal vpon thy God*]: and doe not both these make it most manifest, that a man can haue no *hart* to pray, noe *hope* to speede, vnlesse he haue interest in that God to whome he prayeth. These silly men could see that it was booteles for them to pray to *his* God, or he to *theirs*, if any benefit may be expected, it must be from our *owne*, and none els. And this is our first reason.

Secondly, God himself doth comfort & cheere vp Reason  
men vpon this ground, that he wilbe *theirs*, and they shalbe *his*. So we finde once, and againe in his appearance to *Abraham*, when he will harden him against all harmes he saith thus [*Feare not Abraham, for I am thy Buckler, and thyne exceeding great reward*], it had beene

Gen. 17. 1.  
2, 4, 7.

small happines to him to know that god had beene a buckler or any thing els, but to be *his*, is the thing wherwith the Lord joye's his very soule. So againe, at another time, God will binde him to proceed, & persevere in his vprightnes, now because that *exact* carriage of-times bring's men into calamity, the Lord to quicken him, doth not only tell him how able & all-sufficient he is to doe him good, but that he wil enter into covenant with him, & become *his* God, and this covenant of God, is that, which hath *comfort* enough in it to *carry* him *currensly*, through all *discomforts* whatsoever. And intruth, he that hath the Lord to be *his*, may wel account himself a most happy man, because then, all the infinite and vnspeakable perfections of God, are ours and we may goe with boldnes & freedome to beg

that *mercy*, which is aboue the heavens:

that *Wisdom*e, which is vnsearchable.

that *providence*, which is vnvterable

that *Power*, which is vnrefistable

and all that *goodnes*, and *kindnes*, and those *compassions* which are inconceivable: that we may haue the benefit of these excellencies for our best good, is not this a comfort? when a man may know that all that *heauen* hath, nay, all that the *God of heaue* hath, is *ours*, & a man may goe to both, as to his owne. Assuredly if we can but beleue, that god is *wise enough* to giue vs a sufficient reason of sould consolation, & *able enough* to make that good which he giue's as a reason to vs, to wit, the *interest of himself*, then haue wee reason to acknowledge that he may pray comfortably, that hath power to make this clayme, *to him*, & all that is *in him*. And this is our second reason.

Thirdly



Thirdly; in that excellent prayer of our Lord Iesus Christ, *cōtayned* in the 17 of Ioh, & *cōtinued* through the Reason whole chapter, let vs consider, that when he powre's out those his most sweet suplications for vs, he doeth, (*as it were*) presse, and vrge his father with argumēts, to heare him for vs, and to accept vs in him, & among many other inducements of that kinde, he doth principally pleade this which we haue now in hand, even, the *interest* his father had in vs, and this he doth once and againe; ver. 6. [*I haue manifested thy name vnto* ver. 6. *the men which thou gavest me out of the world: thine they were, and thou gavest them me*]. Againe, ver. 9. ver. 9. [*I pray for them, I pray not for the world, but for them which thou hast given me, for they are thine*]. And againe, ver. 10. [*All mine are thine, and, thine are mine; Holy father, keepe them in thy name, even them, whom thou hast given me, that they may be one, as we are one*]. In all these, we se how he is instant with God his father for vs, on this ground that we are *his*, & he *ours*; which title, & right, when he hath so earnestly insisted vpon, thē he come's to the requests he make's for vs, which are very many, and most *heauenly*, both touching our *present state* of grace during the dayes of our being here, and our *eternall state* of happines when we goe hence.

During the dayes of our abode on earth, he praieth that, *his joy might be fulfilled in vs.*  
 that, *we might be kept from euill.*  
 that, *we might be sanctified in the truth.*  
 that, *we might be one with himself & his father.*  
 that, not only we our selues, but also the world, may know that the Lord doth loue vs, euen as he loueth Christ himself.

And, as

vir.  
13.  
13.  
17. 19.  
21.  
23.

And, as if all this were not enough, that we should enjoy so much good, & be free from all evill for the present, he is yet a further suitor to his father for vs, that when the time of our pilgrimage is out here, we may possesse the glory of heaven, which glory, (*even the same that he had with his father before all worlds*) he professeth he hath given to vs, and prayeth, that his father would invest vs into it, and give vs possession of it.

ver. 22.

ver. 24.

Thus doth the Lord Iesus abound in these most blessed desires of our best good, & provoketh, (yea, & prevaileth with) his father, to bestow them all vpon vs because, both *he* hath interest in vs, and *we* in him. If this could not haue beene avouched, it had beene to litle purpose that Christ himself had prayed, nay, it is certaine he would not at all haue made any request to God his father for vs, for we se expressly, that he will not open his mouth for others, but excludeth them: [*I pray not for the world*].

ver. 6.

Now then; if this were that which did induce our Lord Iesus Christ, in his prayer to be soe myndfull of vs, if because we were *his*, he doth soe *prosecute* his father to be mercifull to vs, let vs thinke whether our interest in the Lord be not an excellent encouragmēt for vs to goe to our God. *Christ* himself went not *without it*, every true *christian* may goe freely *with it*. He that knew best, what would most moue his fathers *affection*, made vse of this for our *jmitation*. And this is our third reason.

4  
Reason Fourthly, they, and they only, can goe with comfort to call cheerfully vpon God, that can carry with them his *owne loue-tokens* with he hath given them, even those *sauiug graces* which they haue received from

ved from him, by which they are known to be *his*, & to haue *interest* in him, because they are never given to any that are none of *his*, they only doe partake of them, that are deare & precious to him. Now whosoever can come to him & shew him his owne, which he hath left with them, they cannot but speede, they shall surely prevaile, as (yov know) *Thamar* did vpon *Judah* when she had his owne *signet*, and *bracelets*, and *staffe*, and brought them forth before him, he could not chuse but *owne* them, and *acknowledge* her, & favour her. Even soe, if we can bring that before the Lord which he hath giue vs, & lay his *owne* *graces* in his sight, when we pray, we shall not speake to him in wayne, he love's to heare the voice of his owne spirit in vs, for when he heare's that, he knowe's one of his owne saints is the suitor, and that [ *it is the voyce of his beloued* ] for none can pray by the *power of grace* but they that haue it, and it is impossible any should haue it, but those only to whome he gine's it, and that is, only to such as he hath *selected* to himself, from the rest of the *sinfull world*. Hence it is, that the apostle tell's vs that this spirit of grace doth both assure vs *Rom. 8, 15* that [ *We are the sons of god* ], and ( being soe ) it doth *16* also cheere vs with, boldnes to [ *cry Abba, father* ]. And this is our fourth reason.

Fiftly, we are not, nor cannot be throughly armed *Reason* against the noysome temptations of Satan, if we haue not this assurance that God is *ours*. Of all duties the diuill is most impatient of *Prayer*, he cannot brooke, or abide *that* by any meanes, and therefore he bend's all his infernall forces against vs in that service. Now if we be not *rightly assured*, and *resolutely settled*, in the perswasion of our foules, that the Lord is *ours*, & that we are

*Gen. 38.  
18, 25, 26.*

*Cant. 5. 2.*

*Rom. 8, 15  
16*

we are the *Lords*, he will haue *mighty & heauy* advātage vpon vs, and still lye tempting, and teasing of vs, with hideous affrightments; saying, or suggesting; what hast thou to doe to goe to God, seing thou art none of *his*, he, none of *thine*? darest thou draw neere to him, not knowing thy self to be his childe, he will sooner punish thy presumption, then heare thy *petition*; he call's none, but his owne to come to him, & seing thou intrudest thy self thou may'st rather *fear* his *curse*, then *hope* of any *comfort*. These, and the like miserable objections, or vpbraydings, can none claw off, but they that can lay, good clayme to the living God. And whosoever are soundly assured that they can, shall either *not feele* these things, or, if they doe, they neede *not feare* them, their interest will jnable them against all, that hell can suggest against them. And this is our fift reason.

6  
Reason

Sixtly, & lastly, the truth we teach may most plainly appeare by our consideration of *their estate*, who haue no *interest* in the Lord, and are *none of his*; what are such in the Lords account and construction, and whether doe they pray or noe? and if they doe, with what good affection, or assurance of gracious answer? Doth not God repute them *strangers*, and *enemies* to him, such as he doth not know, nor they him, nay more, such as because they are not knowne of him, nor he of them, are ( *therfore* ) hated as *aduersaries* to him. Ignorance of *God* make's a man a *stranger* and an *aduersary to God*. All that haue not interest in him, are not only *strangers* but *enemies* also. It is Gods owne assertion, there is no meane betweene a *stranger* and an *enemy*, he that is *one*, is *both*; God couple's them together, who can part them a sunder? [ *you* ( saith the apostle )

Col. 1. 21.

apostle ) *Which were strangers and enemies*] so that if a man have not *interest* in God, he is at *enmity* with him, he who knowe's not God for his *father*, must know God for his *foe*; if thou art not his *childe*, thou canst not but be his *enemy*. Ponder this well, and see what will follow herevpon; to wit, that whosoever prayeth without right and interest in the Lord, may hope for no more happines, then he that is a suitor to one that is both a *meere stranger*, and a *manifest enemy* to him, and that (you know) can be but a poore issue, a pittifull successe. And I doe appeale to the soule of any vngodly person, with what affection, or consolation he had prayed, with what favour and compassion he hath beene answered. Let him speake without *flattery* of his owne hart, and I feare not to be judged by himself. But if he should flatter himself, and others, and affirme he hath prayed *comfortably*, and beene answered *graciously*, it is apparant that he hath lyed both to God, and men, for the Lord protesteth his deepest detestation both of their persons, and supplications, and procliameth to all men, that, either they are *not heard* at all, or, if in any kinde they obtaine any thing, it is, nothing but a *curse*, or a [*blessing acursed*] *Mal. 2. 2.* to them. Now then if such be the *misery*, and *unhappines* of those that haue no *interest* in the Lord, their *mercy* and *comfort* must be much, that haue it, and can ge to God with sounde assurance of it. Looke what odds there is betweene a *father* and an *aduersary*, betweene one that is *dearely beloned*, & *deepely abhorred*, such must be the difference of their suites, and the successe of them, that can clayme a title in the Lord, and that cannot. And this is our last reason.

And now (I hope) the point is plentifully & plainely

ely proved, and that you are all perswaded, that he may goe to God with joy, that hath God for *his God*.

From the *prooffe* of which truth, let vs now proceed to the *application* of the same, and that to *all sorts* of men whome it *doth*, or *may* concerne and they are both,

the children of God, *for consolation.*

vngodly men, *for reprehension.*

all men, *for instruction.*

Vse. 1. And first to begin with the saints of God, I meane consolation his sons & daughters, who haue this *propriety* in God, and can truly *enliste* themselues vnto him, they are to know, that the *truth* and the *true comfort*, of this we teach, hath vnto them, neither *end* nor *measure*; a *beginning* indeed it hath, and it breede's, and growe's, by degrees in them, but *end* or *measure*, it knoweth none. It is both an *infinite*, and *eternall* joy vnto them, to know themselues to be the *Lords*, and the Lord to be *theirs*.

2. Cor. 1,  
30.

The holy apostle intending to teach all men, the meane's of *true rejoycing* in the Lord, laye's his ground herin, (shewing thereby, that the ground of all sound happines, is in this particular) to wit, that [*Christ is of God, made vnto vs, wisdom, righteousness, sanctification, & redemption*] note; that he saith not Christ to be *in himself* all, or any of these, but that the joy, & advantage of each of them, is in this, that he is made *vnto vs*, that is, made of God,

*our* wisdom:

*our* righteousness.

*our* sanctification.

*our* redemption.

And hence he inferreth that which followeth [*that,*



*as it is written, if any man glory, let him glory in the Lord*], *ver. 37.*  
 as if he should say; many joy and boast in the Lord  
 Iesus, but it is according to their owne wayne conceit,  
 but the mā that will rejoyce *warrantably*, & as it is *Writ-*  
*ten*, let him make this sure; that, what Christ is, he is *vn*  
*to him, his*, wisdom, *his* righteousnes &c. all other is  
 but *fonde*, but this is *souna*, rejoycing; Satans *abests* vs  
 to the *former*, but God will *bear* vs out in this *latter*.

And the comfort, benefit, joy, and advantage herof  
 will appeare to be more then we can speake, [*euen,*  
*joy vnpeakable and glorious*] if we shall but speake of *1. Pet. 1. 8.*  
 some *few*, of those *infinite* perticulers, wherein the  
 happines of this our *interest* doth appeare; our inst-  
 ances shall not be *many*, but those we take, shalbe  
*manifest* to our purpose; and we will make choise of  
 such especially, as may most *despight the diuell*, who in  
 nothing more, doth shew himself to be *indeed a diuell*  
 & an *aduersary* to vs, then in this our *interest* & right,  
 which he endeavour's to nullify, and make voyd, as in  
 all passages betwixt God and vs, soe most especially in  
 these wherof we are now to treat, which are evident  
 to every sincere christians experience *in himself*, and  
 observation *in others*

The first, is in the very point we haue in hand, to  
 wit, in *prayer*, wherein he never spare's to vex, & tor- *Consol-*  
 ture our soules, with our alienation from God, *vp- tion in*  
 brayding vs that we are none of his, nor he any of *Prayer.*  
 ours; and therfore what make we to call vpon him, to  
 whome we can make no claime? and soe doth all he  
 can, either to *discourage vs from prayer*, if it may be; or  
 if not, to *discomfort vs in prayer*. But we haue (notwit-  
 standing) wherein to rejoyce with God, & (as we sayd)  
 our *right* in him, is our *rejoycing* before him, and that

in this perticuler of our prayers: For why? from hence, that he is *ours*, and we *his*, we haue both, *free acceſſe* vnto him.

and, *gracious acceptance* with him.

a man may goe *freely* to his *owne*, and be ſure to be *accepted* when he come's, where he hath *right*.

Who ever went to God with this *claime*, that came without this *comfort*? Looke vpon ſome of the ſaints of God and ſee how they haue done, *and goe and doe likewise*, when good king *Aſa* came to God in the great diſtreſſe, and extraordinary danger, wherein he was, by reaſon of his *many* and *mighty* enemyes; note, how he fall's vpon God and faſte'ns with his *interreſt*

2. Chron. vrged once, jtttered againe, and againe[ *and Aſa cryed vnto the Lord his God*]& againe, [*Helpe vs o Lord our God*]

14. 11.

ver. 12. 13.

14. 15.

& yet againe. [*O Lord thou art our God*]. Thus *freely* he went, & thus *freely* he ſpake to God, and the ſucceſſe did well ſhew, that ſuch a prayer may doe more then an army of men with great power. The Lord can *withholde* no comfort from thē, that thus *lay holde* on him.

The like may be noted in worthy *Nehemiah*, who beſought the Lord for the *leues* of the captivity, he that readeth, let him conſider how abundantly he doth preſſe the Lord with *his* right in them, & *theirs* in him, nothing is more ordinary in all his requests then this

Neh. 1. 6.

particuler [*heare the prayer of thy ſervant, which I pray before thee for the children of Iſrael thy ſervants*: and againe [*Now theſe are thy people and thy ſervants* and yet againe, [*let thine eare be open to the prayer of thy ſervant, and to the prayer of thy ſervants, which deſire to feare thy name*. Thus you ſee how he inſiſteth herevpon, as, vpon that which he did apprehend & perſwade himſelf might be a maine motive with God to obtaine

ver. 10.

ver. 11.

what

what he asked. And the sequell did well shew, that this supplication was of force with the Lord, to doe them good for whome he prayed.

It were most easy to produce the practife of many more, even of all the saints of God, who haue received the *earnest of the spirit*, and are *sealed* to be his, but we will let goe all other, and take knowledge of one, for all, euen of *Iesus Christ*, who is Lord over all, & ought to be *all in all*, vnto vs.

Let vs goe into the *garden*, and heare him pray there, loe, he besought the Lord three times, and in every request this shalbe added, and not omitted in any one, [ *O my father if it be possible let this cup passe* ] *Mat. 26,*  
*and the second time, [ O my father if this cup may not passe ]* *ver. 39.*  
*&c. and yet againe, the third time [ the same words ]* *ver. 42.*  
*faith the Evāgelist, that is to say, words to the same* *ver. 44.*  
*purpose and of the same sence, though not of the same* *note,*  
*syllables, for we finde them something varied, by the*  
*other Evāgelists Marke, & Luke, as touching the lesser.*

From thence let vs follow him to his *crosse*, and there we shall finde him in the same kinde calling vpon his father, [ *my God my God* ]; and this he did in *mat. 27.*  
 his vtmost extremitie, when he was vnder the *full 64.*  
 weight of his fathers *infinite* indignation, and at such a time, and in such a straight, every one will endeavour, to vtter that which may be most effectuall to moue them to whome we make our suites, and our fauour thus using this, doth therby make it euident to be of excellent, and singuler importance, to preuaile with the Lord, in the heaviest estate wherein we can be, vnder heaven.

Nay, let vs not looke only on what he *did* in his owne *practise*, but what he doth *comā* vs to doe in *ours*,  
 when

when he would teach his disciples ( and with them all christians) so to pray that they might be happy after they had prayed, he will haue them begin with their interest, & say [ *Our father* ] &c: this must stand in the forefront, as the *first*, & most forcible thing, to set vpon God withall; shewing clearely, that he can haue no comfort to pray, who cannot *thus* begin his prayer, if a man cannot make his title good in the *first* place, all wilbe but vaine and idle that *follewe's*, it is but *folly* to seeke the face of God, if we doe not know him to be *our father*, & cannot boldly soe call him, when we call vpon him.

Rom. 8. And it is well to be noted, that the apostle tell's vs that the same spirit that assure's vs we are the childrē of God, doth not only embolden vs ( as was remembered before) to cry [ *Abba father* ] but in case it stand soe with vs, that ( through any *extreamity* of body, or *impotency* & *distresse* of minde) we cannot pray ( which was once *Dauids* case, & may be the condition, of any true, & tender harted christian,) I say, this spirit doth pray, and preferre, our requests for vs, our very *assurance* it self, will speake for vs, through we could not speake for our selues. Even *thus*, that we are *Gods*, is (if we could vtter no more,) enough to harden vs, in the hope of being heard, as we finde by him, who sayd this and no more, [ *I sayd vnto the Lord thou art my God; heare my prayer o Lord* ] and further, [ *O Lord God of my saluation* ] &c.

Psal. 146. Nay not only in prayer, but in the whole worship of God are we cheered, by this same reason; soe saith the spirit of God. [ *Come let vs worship &c, for he is the Lord our God, we are the people of his pasture and the sheepe of his hands* ], so that, if vpon any tearmes, a man will come

come to the Lord, this must be *one*, & *one* of the *mayne* things, he must mention before the Lord.

Thus our consolation come's vpon vs in regard of our *prayers*, when we can goe to God as to our *owne*, it matters not, how *Satan* may otherwise entwitte vs, as long he cannot overturne our *title*.

And the joy, and comfort of this consideration, will yet shyne more clearely vpon vs, if we marke well how *Wicked men*, when they come to speake to God doe not once offer to vtter *one word of interest*, but still come, with *generall appellation*, without any speciall, or *particuler impropriation* of God to *themselves*, or of *themselves* to him: all that they say is [ *Lord, Lord, open* mat. 23.  
11. *vnto vs*] it may be, to blinde vs withall, they *dare*, (being themselves blinded by the *God of this world*) presume, and be jmpudently overbolde, with the Lord, & call (or rather *miscall*) him *theirs*, but when the great day shall come, wherein they shalbe detected and discerned their owne estates, standing before their judge, the mighty God, & speaking *immediately* to him, they shall *fear*, and not once *dare*, to offer the pleading of any *interest*, they shall stand without, & cry, & houle, to him, who being none of *their Lord*, doth condemne and cast them, into internall, & infinite damnation of soule and body. 2. Cor. 4. 4

Oh, that their soules could consider this, who thus forget both God, and themselves, and now ( *before* Psal. 50.  
22. *men*) sawne vpon him with prophane *songues* and hypocritically *harts*, speaking of him as of *their sweete Iesus*, and *their deare sauior*, whenas, (*before his owne face*) they dare not at all entitle him *foe*: who seeth not but that their former prayers were *vile*, (being hypocritically presumptuous, ) and these latter *vayne*, and them-

themselves reprobated of God, for *pretending* a title before men, and *wanting* it, when they appeare before himself. But of this, we shall haue better occasion, to speake more in our next vse.

In the meane time, this want of *interest* in them, is that which debarre's them of all present *comfort*, and brings them vnder Gods eternall *curse*, all their supplications be cast away *first*, and themselves also, *at last*, because they haue *it* not. And what can be the consequence herof to the saints of God, but this, that they by vertue of this *their right*, in, & through *Christ*, shall haue both their *persons* and *petitions* accepted of God, to whome they may goe with all solace and rejoycing of soule and spirit, notwithstanding many other miserable saylings, because all the infinite compassions of God, are to be exercised only vpon *his owne*, whome he hath promised to spare, & forbear, as a man doth his *son* *whome he loueth*.

*Psal.* 103.  
13.

And this is the first comfort that flow'es from our interest, that our *prayers* shall haue happy *issue* with him, who is *our God*, and *whose* we are, [*For his eyes are vpon the righteous, and his eares are open to their cry*] our *clayme* doth out-cry our *corruption*, as the apostle avoucheth of *Elias* his prayer; & least any man should say, I, *Elias*, oh, he was a rare, and extraordinary man, of singuler graces, and more admirable piety, then is now to be found, alas, what are we to *Elias*? the holy ghost answer's, that he was a man, and a corrupt man, as we are, [*subject to the like passions*]; as the story of his life doth shew, yet being a *righteous* man, and having *right* in the Lord, his prayer was powerfull, and prevailing. And soe was *Samsons* also, who went much out of the way, in many things, yet being the *Lords*, one that

*Psa.* 34. 15

*Iam* 5.

*ver.* 17.

*Judg.* 15.  
18. 16.



that he had *set apart* to himself, and *appropriated* to his service, it was the good pleasure of his will to heare his desires, and help him in all his distresses. And the same might we say of many more, vpon whome we cannot now insift, because it is time we set forward toward one second consolation.

And that is touching our afflictions, and miseries, *Consola-*  
in the midst wherof, (seeme they never soe insuf- *tion in*  
ferable) our *interest* in the Lord, will ease our soules, *Afflicti-*  
and joy our spirits within vs. *on.*

And herof we haue abundant witnes, in the booke of God, taken both from God himself, and from his saints, yea, and from sinfull and vngodly men, too.

If we will hearken what the Lord God doth say in this case, beholde he ytter's his minde most *freely*, that wee may be *free* from all feare, in respect of any perills. *I* will not cloy you with a multitude of witnessess. See what he saith by his prophet *I saiah*, who heard it once, yea twise from God, that such as are *his* shall not *sinke*, in theit deepest sorrowes.

Looke cap. 41. where he cheere's his people, and giue's them words of wonderfull hartening, saying, *I/41.*  
[ *Feare not, be not dismayed,* ] but vpon what ground? why even vpon this, which will beare them vp in all *ver. 10.*  
bitternes, [ *for I am with thee, for I am thy God, I will helpe thee, I will strengthē, I will upholde thee, with theright hand of my righteousness* ] & againe [ *feare not, for I the Lord thy God will helpe thee* ] and yet againe, [ *feare not, thou* *ver. 13.*  
*worme* ( that is, were thy state never soe weake, & despicable ) *I will helpe thee saith the Lord & thy redeemer. ] ver. 14.*  
Againe, the 43. chapter begins with the same words of encouragement, [ *feare not,* ] but why? [ *for I haue called* *I/43.*  
*& redeemed thee, thou art mine.* ] oh, but we haue many *ver. 1.*

D

and



& mighty miseries to passe through, well, saye's God, let the worst come that can come, if it be as extreame as *fire* and *water* ( and they we say haue no mercy, ) yet faith the Lord, feare not, *I will goe with thee*, when thou wadest through the greatest *woes*, that the *world* can yeelde: and least any should doubt, or demaund, what might make the Lord, or moue him, to be soe vnspcakably kinde, and gracious, he answers by repeating the same reason againe, that he had given before, [*for I am the Lord thy God, thy holy one of Israell thy Saviour* ] &c: Loe here, how the Lord doth dwell vpon this argument to perswade their perplexed spirits, how *well* it shalbe with them, even at the *worst* that can come vnto them.

And herevnto, would all the *Prophets* giue witnes, if we should summon them one by one, for the Lord speakes much to this purpose in every of them, but *one* word of God, were enough to satisfy the *whole* *worlde*, if there were no more, and therefore it shalbe needles for vs to *quate* more in this matter.

Let vs heare *his children* speake, ( whose language we shall finde to be like their *fathers* ) and assoone as *they* tell vs their mindes herin, it will most readily appeare, that they apprehēded, the most speciall reason of their comfort and releife, to consist in the *right*, & *clayme*, which ( in their miserablest condition ) they could make vnto God.

*Psa. 23. 1.* Aske *David*, he will tell vs, that seing [*the Lord is his shepherd* ] he shall not want any *good* thing, even then when things goe never *soe ill* with him; in his *sorowes* he shall haue *consolation*; in his *dangers*, *preservation*; *supply*, in his *wants*; *safety*, in his *waies*; and whatsoeuer may be meete for him, in any estate which

*ver. 4.*

which may befall him.

The same he speakes againe elswhere, and double's the declaration of his interest in God saying, [ *Behold Lord, for I am thy servant, I am thy servant* ] &c. And this he doth there, where he hath discourced of the heaviest afflictions, that ever befell him, shewing evidently, that if he had not beene soe *neere*, and *deare*, to the Lord as he was, he had funke & perished, in those calamities which had now seized on him, but feing he could (with good assurance) say he was Gods, that estate was so *him reconerable*, which to another (for wāt of this worthy comfort) had beene desperate & *incurable*.

Nay, let vs enquire of more then one, aske all the *Iewes*, either in *Isaahs* time, or in *Jeremiahs*. Beholde, in both *prophets*, how they plead, & proue their comfort in the midst of their calamities. [ *Doubtlesse (say they) thou art our father, though Abraham be ignorant of vs, and Israel know vs not, thou o Lord art our father, and our redeemer &c.* ] and againe [ *We are thine* ] &c. Psal. 116.  
16.  
7sa. 63. 16.

And if we looke into their state in *Jeremiahs* time, when the hand of God was greivous vpon them, as both the *tittle*, and the whole *senior* of the booke doth relate, (it being called [the *Lamentations*] from their lamentable condition therein described) we shall see them plunged, into the deepest, and deadlyest distresses, that it was possible for people to endure, howbeit, they could yet holde vp their heads and cheere vp their *harts*, with their *tittle* to the Lord, saying [ *the Lord is my portion saith my soule, therefore I will hope in him* ]. Even that estate which was soe wofull, unhappy, and hopelesse, yet is conceived to be curable, and (vnder the heaviest, burden, and bitternes, therof) they

are *hopefull, hartie, & cōfortable*, because they can boldly say, that god is *their portio*, & they are *his people*: nothing was left but this, this alone was enough, to lift them out of the desperate conceit of their owne estate. All externall, and visible signes, & tokens of Gods favour were gone, both *temporall* in regard of their *land* & the happines they had, in all the *good things* thereof, & *spirituall* in regard of the *temple* & the *holines* of the *things of God* therein, but this inward & invisible assurāce & seale of Gods *interest* in thē, & *theirs* in him, that remaineth, & by *it*, they are revived, & kept in such *hart*, & *hope*, that they can comfort, and joy themselves therin, as in that which will *holde out*, & *holde them up*, when all other consolations faile. And soe we see Gods people doe say the same herin, that God himself doth.

But let vs enquire of *ungodly men* &, we shall perceive the power of this truth to be such, that they who haue not, any part, or portion in it *thēselues*, are *compelled* to confesse the comfort of it for *others*. Such is the cleare *light* & the quickening *life* of it, that even *these*, are dazeled with it, & can doe no lesse, but freely acknowledge the same, through that *strong conuiction* which doth *enforce* thē to *beleuee it*, & yet *afford's* thē no true comfort *by it*. Many a wicked man standes *convinced of much truth*, who can be *comforted by none*, nay the truth they know, is so farre from making them any way *comfortable*, that it make's them more *inexcusable*. So was it in this point, with those two *pagan kings Nebuchadnezzar, & Darius*. *Nebuchadnezzar* had tyrānically throwne the three children into the *fiery fornace*, for refusing to worship his *false God*. The *true God* was resolved to rescue them, seeing he saw their faith, and *affiāce* in him to be so sound, & vnmoueable, (& note, that

Note.

Dan. 3.

that this their resolution of *spirituall loyalty*, was grounded on their *interest* they had in God, as they tell the king to his teeth [ *our God is able to deliuer vs* ] &c. & being freed from the fury of the king, & feircesnes of the fire, he who cast the in (*evē this heathē tyrant*) whē he saw their miraculous deliverāce by the *mighty hand* of God, cānot containe himself, but must magnify both this *their God*, and those *his seruāts*, & that not only by words, but by a law and statute, made to that end, saing [ *Blessed be the God of Shadrach, Meshach, & Abednego, who hath sent his Angell & deliuered his servants* ] &c. ver. 17.  
 [ *Therefore I make a decree* ] &c. ver. 28.  
ver. 29.

The like to this is seene in the 6. chapter in *Daniels* Dan. 6  
 case, against whome an vnjust & cruell act was got, that for his *piety* to the Lord, he must now be made a pray to the lions: well, the decree is grāted & irrevocably sealed, according to the māner of the Medes, & Persiās. The king as soone as he came to know how it was, was exceeding *sorry* for what he had *done*, & doth what he can to free *Daniell*, but whē he see's that it cānot be, he labour's to *comfort him* against that distresse, from which he could not *deliver him*, & what is it where with he doth endeavour to cheere him? a man would thinke it must (*sure*) be some *extraordinary argument*, that must encourage a man in this case: why it is even this, [ *Thy God, whome thou servest, he will deliver thee* ] ver. 18.  
 and againe, [ *O Daniell the seruant of the lining God, thy God* ] ver. 20.  
 & withall note *Daniells answer* [ *my God, hath sent his Angell* ] ver. 22. &c. Thus this *godles man*, must give witness to this *gratious truth*, & confesse that a mans *right* in the Lord, is able to beare him out against the greatest cruelty, that can be exercisid vpon him. Nay, the Lord did not only make *this man*, but those beasts also,

*Psal. 105.*  
*15.* also, ( the lyons ) *after a sort* , to know, that they had a servant of *his* among them , whome they *might not touch*, a prophet to whome they must *doe no harme*.

*1. Pet. 1. 8.* Thus we have abundant evidence hervnto, and we see this our *second consolation* is most cleare, that a man who hath the Lord to *his freind* , and is *interessed* into him, hath wherin to joy , [ *though for a season he may be in heavines through many afflictions* , ] as the apostle Peter speaketh : and well may he rejoyce in this truth that hath *these three*, to beare record to it ; when God speaketh it, and *Godly men* acknowledg it , and *ungodly men* cannot deny it , it must needes be a truth past all *controlement*, and of singuler good *consequent*, to the marvelous comfort of so many as have part in it. For this is a sure thing; that , whensoever the Lord finites any of *his owne*, in what *measure* soever it be, the *mercy* is *infinite*, which doth accompany their least visitation; but as for wicked men ( *being none of his* ) *some measure* there may be ( in their present calamities ) but *no mercy* at all, in any of them. And this is the second consolation.

*3.*  
*Consolation against Corruption.* The third follow'es , and that farre exceed'es the two former, by how much the vertue of it, doth extēd it self to helpe vs against the *venyme* of our corruption. A true christian is much more tender and sensible, of *sin*, then of *sorrow*, of *transgression*, then *affliction*, of any thing that *dishonour's* God , then of all things, that doe, or can , *distresse* himsele. Noe darts of the divell , can so much dismay the minde of a childe of God, and makē him *fear* he is none of *Gods* , as those which *Satan shoote's* at vs, in this respect. He knowe's *too well*, that the offences of the faithfull will pinch, & wring them, and therefore he is ever arguing from them

them, against vs, to *anibilate* our interest in *our God*, and labour's ever to prone, that we can haue *no good title*, being guilty of such great, and grosse *transgression*, as he vtuallly ( *by infernall aggravation* ) suggesteth the sins of *Gods saints*, to be. It is his manner to make the *most*, and the *worst*, of all their faylings, and to gall, and sting their consciences, with the greatnes of them. When he *tempteth* vs to them, they are but *naturall* Note. *infirmities*, but when he *accuseth* vs for them, they are *notorious impieties*, now we are *foule*, where before we were but *frayle*. And such evils as he can prevaile with vs to *commit*, he vrgeth against the comfort of our *interest* in him, against whome they are *committed*; and thinks he hath enough against vs, to proue vs none of Gods, because ( *since our calling* ) we have *so sinned* against him.

But *our God* whose children we are, ( *and he our Father* ) will have vs to know, & vnderstand better, both in respect of *our sins*, and in respect of *our selues*.

Touching *our sins*, that it is too true, that ( *after true grace receiued* ) we transgresse too grossly, & we are no way to deny it, but by all meanes to be thoroughly humbled for it, and to greive in our soules that we should liue, to greive him (by sin) who hath taken vs on, to be his *owne*.

But touching *our selues*, no such consequence can follow, as *Satan* would *inferre*, to wit, that because we are *sinners*, therefore we are *not saints*; we are *offenders*, therefore not *faithfull*; we haue such, and such *euils in vs*, therefore we haue no *interest in God*; this argumentation is *Satanicall*, God never disputed *soe*, against any of *his*.

Nay, Gods reasoning is quite contrary, for wheras the



the diuell doth vrge our offences to *frustrate our right* in the Lord: the Lord doth vrge *our interest* in him, to confirme his loue and fauour to vs, and to nullify our sins in his sight. And this we will not only *say*, but *shew*, to be a truth both from that *evidence* of Gods word, (against which Satan may *cauill*, but the truth therof he shall never *cancell*), and from that happy *experience*, in such of *his holy ones*, as haue found that from *his hand*, which (to comfort *our harts*) they haue left vpon sacred record for ever.

Let vs take some taste of both, that we may see *how good the Lord is* to his *owne*, though they be *euill* before him; yet ever with this *caution*; that what we shall speake, doe harden no man to commit the least sin, but to encounter Satan when he would haue vs adde *infidelity*, to our *impiety*; and make our state *desperate now*, which was but *distressed before*. Nothing is more sure then this, that God never gaue any man any assurance of this good who doth *therby abett* himself in *any euill*: it is to *arme* vs against *temptation*, not to *encrease corruption*, that the Lord reavealeth this truth. He that *ioe perueri's* it, hath no *propriety* in God at all.

A caution.

But let vs come to the point, our interest in our God, is good armour of *prooffe*, against the feircest assaults of Satan when he *vpbraideth* our sin *against God*, to oppose our consolation *in God*.

To doe thus, is the fruit of his mallice, but many a saint of God hath made better vse of their *right* and haue *reliued* their consciences, with that which hath beene *wrestled* against them; to *rob* them of their best *comfort*.

When *David* had fallen fouly in the matter of *Vriah*,  
multi-



multiplying one fearfull sin vpon another, soe, as that a man would wonder *whith what face*, he should offer, or dare, to looke the Lord in the face, we finde nothing more encouraged him to goe, nothing carryed him but this, that yet the Lord was *his*; soe we perceiue by his owne words [*Delauer me from blood &c Ps. 51. 10*] *O God, who art the God of my salvation*] God was yet, *his God*, and that hartened him to seeke his pardon.

The same was the prophet *Ionahs* courle, he was in as *bad a case* as a *good man* might be, standing guilty of grosse rebellion, against the Lords expresse comaund given vnto him, and for the same persued, apprehended, and punished *strangly*, by that hand of God that would haue protected and rewarded him in his obedience. Now being in such a *close prison*, as wherinto never man came but he. & that for such an egregious fact, what *hope* can he haue of ever coming neere God againe, or if he haue any *hope*, wheron is, or may, it be grounded? why even herupon that, yet, *at the worst* he is the *Lords*, and can soe assure himself, (as we see he doth, once and againe,) in that prayer that he make's, where we are certified by the holy Ghost, that [*Ionah prayed vnto the Lord his God, out of the fishes belly*] and further, [*thou hast brought my life from the pit, o Lord my God.*] Beholde, though he had miserably *sayled* before God, yet his *right* in God *sayled not*, God doth acknowledg himselfe to be *his*; *Ionah* can challeng this *interest*, and pray therevpon and soe pray that the Lord is pleased both to *heare*, and to *helpe*, as we see he did, both in releasing him from his *present affliction*, and in receiving him into his *former fauour*, and entrusting him ( the

*Jonah. 2. 1  
ver. 6.*

second time) in *that service*, about which he had employed him, (and wherein the prophet had so wretchedly rebelled) before.

Luk. 15.  
18.

The same may we see in the poore prodigall in the gospell, who is the *image*, and *representation* of vs all (*even of all the faithfull that offende*) what had he to pleade, or to put him into any hope, that he might returne, and be received againe into *that house*, from whence, he had (of his owne accorde) so foolishly departed; and that, he who had given him a *childe* *portion* already, would ever know him for *his childe* more, seing he had run through all, and spent it so *riotously*, and *lewdly*, in such base, and rebellious courses as he had followed? why this he had, and this was all, and fully enough, to give him hopefull assurance, of happy entertainment; that, yet for all this, he from whome he *fied*, and against whome he did *offend*, was *his father*. This was that which cheered him against all his *miserie*, and *impiety*, and that enabled him first *to purpose* his returne home, and afterward *to practise* the same, he is *my father*; therefore I will goe to him, though I have fayled against him.

But what should we stand vpon *particuler persons*? let vs see what comfort the Lord hath promised to *all his owne*, in this case. When *Salomon* dedicated the temple, and prayed most divinely therein, he presupposing (*as well he might, for it was too sure,*) that Gods people *might*, and would certainly sin against him, and (by sin) so farre provoke him against them, that they might either be *cast out* of their land into captivity, or have some other heavy judgment inflicted vpon them; herevpon, he is a suitor to God for them, that he would (even in this their sinfull estate) be gracious to them;

1 King. 8.  
46.

to them ; and what faith he , that might moue the Lord to commiserate them in this their *calamitous* condition ? even this very thing , [ *for they are thy people , and thine inheritance &c :* ] & if any man would know what God sayd to this request of his , he may read it in the next chapter [ *I haue heard thy prayer , and thy supplication &c.* ] ver. 50. 51  
cap. 9. 30

Now this being *uniuerfall* , for all the people of God it giueth assurance from God to every one , who hath any assurance in God , that ( notwithstanding their miscarriages ) they are capable of his kindnes and favour.

And herof *Nehemiah* tooke good notice , whenas , ( *many a day after this* ) he living to see that *fulfilled* , which *Salomon foresaw* , and feared , betooke himself to God on the behalfe of the *Jewes* now having *offended* , and being *captivated* , and he remember's God of this prayer of *Salomon* , and this *promise of his* , and repeateth the covenant , wherein was containd , and enclosed the interest betweene God and them , vrging him with his owne *trust* [ *thou that keepest covenant and mercy* ] &c. and with the *peoples interest* [ *Now these are thy seruants , and thy people* ] &c. and having thus *faithfully* dealt with God , God could not but deale most graciously with him , and them , as the sequell shewed. Neh. 1:  
ver. 5:  
ver. 5:  
ver. 10.

Nay , shall we see what God *proffers* ( in this case ) of his owne free accord , and out of infinite and most gracious favour , to all his offending saints , surely , if we coulde see it as we ought , it would even swallow vs up into *admiration* and *amazement* ; for such , and soe inconceivable is his kindnes to *his owne* herin , that he doth not only *encourage* them to pray ( for all their impiety ) but doth also *teach* them how to entreat him , and

*Pf. 89. 26.  
ver. 30. 31  
26.*

put's words into their mouthes that may prevaile vpon himself, telling them what they shall say when they come to supplicate before him, in this their sinfull state. So we finde in the Psalme, [ *He shall cry vnto me, thou art my father, my God, and the rock of my salvation* ] and then God shewe's what shall follow, to wit, that they shalbe partakers of *all his mercy*, though they have comitted *much impiety*, no euill that they have done *against him*, shall deprive them of *any good*, he intendeth *to them*.

Doth not the Lord ( herevpon ) invite the backsliding *Israell*, to *returne* and be received into *grace* againe? and doe not they come with these comfortable words [ *Behold we come vnto thee, for thou art the Lord our God.* ]

*Hos. 14. 1* Is not *Israell* (and that when it was every way, an *ill time* with thē) hence hartened, to come home to God? [ *O Israell returne vnto the Lord thy God* ] are they *not taught of God* how to make their supplications before him, soe, as he may shew thē *mercy*? [ *Take vnto you words, & say, take a way all iniquity, & receiue vs graciously &c.* ]

Oh, deare bretheren, that we could spend more then a few thoughts vpon this *infinite mercy* of our heavenly father, and well bethink vs of their *blessednes* that be *his*, even at their worst. What *happines* is it to be *once his*? when as we see, no sin, no punishment ( *after that* ) can make vs truly *vnhappy* any more?

Let vs take some time to take these things into our consideration the true meditation wherof would *melt* and *dissolue* the soule of any that is not *hell-hardened*, & *seared* vp to eternal wrath; that the Lord should make soe much of such as be *his owne*, that his *interest* in them, (& *theirs* in him) should soe *ouershand* all their iniquity,

iniquity, that all his goodnes should *euer stand* with them.

And fully to *fortify* and *secure*, the soules of all the elect in this comfort *ſoe*, as that they may ever reſt vnr-removably therin, and be firmly fenced, againſt the ſtrength of the moſt *infernall temptations* in this perticuler: let vs call to minde and remember, and ponder well, that the Lord Ieſus Chriſt, (*our deare redeemer*) layd claime to *his father* in the miſt of his ſuffrings, when he ſtood in the *ſteed*, and *ſtate*, of all *elect ſinners*, and was now ſoe heavily crush't with his fathers *indignation*, and the lawes *curſe* and *maleaiction* the full weight (that is, the infinite fullnes) therof, lying vpon his righteous ſoule and body, that he could not containe, but muſt cry out (*in our nature*) as a forſaken creature, yet he know'es both *what he ſaye's*, and *whoſe he is*, [ my God, my God. ] Beholde, the *ſins* of all the *saints* of God, and all the iuſtice due vnto them, cannot cancell *this claime* betweene *Chriſt* and his *father*, it is ſtill *my God, my God*, in the miſt of inconceivable calamity: the *curſe* of the law, cannot cut off this loue betweene God and him.

And what can followe from hence to vs? but many moſt heavenly conſolations; ſo wis that, if all the ſins of all the elect could not part God and him, much leſſe can, all the ſins of any one of the elect, doe it in *themſelues*; if the guilt of *millions of men*, (and every man having many *millions of ſin*,) did not vndoe this knot of loue, betweene the Lord and *his Chriſt*, how can it be conceiued that the ſins of any one can diſſolue it, though they be exceeding many: conſidering that he was now vnder the law, and we (through his ſubjection there-vnto,) are

are free from the *law*, and *under grace*, as also, that his father *frowned* vpon him for our sake's, but for his, the lorde *shynes* vpon vs, as being satisfied for those offences of ours, the *deadly poyson*, & *dreadfull sting* wherof, he felt on our behalf, that soe we might escape the same.

Now is Gods law *satisfied*, and his *lone purchased*, and we *redeemed* from the one, and *restored* to the other: how then can we feare any such *force* in our iniquities as to sever betwene the Lord and vs? seing now ( notwithstanding our sins ) we appeare [ *spottes and blameles before him in loue* ], and are as fully reconciled, as if we had never once offended.

*Small matters* will not part *great freinds*; our sins are not *great*, when Gods *grace* come's to *measure* them, or, when we *compare* them *therewith*. Men doe not ( *much lesse doth God,* ) make the *most*, and speake the *worst*, of their freinds saylings, we take *litle* notice of their offences that are *greatly* in our favour, the Lord doth likewise, who promiseth to put away the sins of his saints as the windes doe a cloud or a fog, because they are *his seruants*, and that, he will's them in any wise to remember [ *Remember these, for thou art my servant, O Iacob and Israell, for thou art my servant, thou shalt not be forgotten of me,* ] [ *I haue put away thy sins as a mist &c.* ]

There is *no possibility*, that any impiety of ours, should either make vs *none* of Gods, or God ( *none of ours.* ) *None of Gods elect can commit that sin which should make them none of his.* [ *They that are borne of God* ( saith saint Iohn ) *doe not, nor cannot commit sin* ] that is to say, they cannot sin soe, as by their sin committed, the Lord, and they should be *parted*, and all *interest*, fall betweene



betweene them.

If we looke how the Lord accounts of his childrens corruptions (*after their calling*) we shall see, that he doth beholde thē with a most mercifull eye, or rather *not at all beholde thē*, but in his loue *overlookes* them, & *looke's* vpon vs, as if we were *without* them, as if we were *just*, & *righteous* persons, for *ſoe* are the *saints* often called, in *opposition* to *sinners* and *ungodly* men. Loe, our iniquities cannot *blemish* our *name* before God, how *ſhall* they be able to *blott* out our *right*? Numb.  
23. 21.  
Iob 9. 31.  
1 Tim. 1.  
6.

Our Lord Iesus Christ, who (as we heard even now) made his *owne claime good*, when he did beare all our *euill*, did also make it well to appeare, that the *vertue* therof is become *ours*, inasmuch, as immediately after his resurrection, he ſend's *Mary* to his disciples, to certify them that he was risen, and giue's his message to her in these words, [*Goe ſay to my bretheren: Behold I aſcend to my father. and to your father, to my God and to your God*] these were the first fruits of his favour, wherein (you ſee) they are called *bretheren*, of whome the laſt newes we heard, was [*that they all forſooke him and fled*] yet doth Christ Iesus *entitle himſelf* to *them*, (being not aſhamed to call them (and vs all) *bretheren*) and *them*, with himſelf to God calling him, *my father your father, my God your God*. Nay, even *Peter* is included in this number, and *goe's* for a *brother*, he is put in by name, by one *Euan. 7.* *geliſt*, leaſt any man ſhould imagine that his ſoule denyall ſhould haue thruſt him out. Iob. 20. 17.  
Mar. 16.

Who is he then that *dream's*? (or if any doe) whence is it that he is *deluded*? once to conceit, that there can be any ſuch *poyſonfull* power in the *euills* of Gods elect, as may eate out, either *his precious reſpect* to them



them, or *their deare*, and vndoubted *right* in him: no,  
no, his kindnes is soe *incomparably* beyond any cor-  
ruption in vs, that a *foolish* man might with as good  
reason feare, that

*one drop of water*, were able to quench the whole  
*element of fire*,

or, *one sparke of fire*, might dry, and drinke vp  
the *whole Ocean of water*,

as that any *transgression* of ours, could cancell that *in-  
comprehensible* compassion of his, by vertue wherof, we  
are (for ever) most firmly vnited to him.

*For this cause appeared the son of God* (saith Iohn)  
*that he might loose the works of the diuell*, and tye vs to  
*our God againe*, whose, we were once before, (*but mu-  
tably*) in our *creation*, that henceforth we might ever  
be his, (and that *immoueably*) by *redemption*. And did  
Iesus Christ *doe*, and *endure* soe much, both in his *life*  
and *death*, and all to make vs *fast* to our *best* father  
by this blessed *interest*? and shall it now enter into any  
mans hart, that the *perfection*, *power*, and *meritt* of all  
this, shall *perish*, and be of *none effect*, through our cor-  
ruption? Farre be it from any soule, to offer such  
indignity, to *Christs meritts*, and Gods *loue* to him,  
and *mercy* to vs in him. I say not but our sins may  
provoke him to *chastise* vs *sharply*, but to *reieice* vs *vi-  
terly*, that cannot be: and that we may beleue it, the  
Lord our God, hath both *said* and *sworne* it.

*1. Ioh. 3. 8.*  
*Psal. 89.*  
*33. 34. & 5.*

The child of a *naturall* father cannot doe any  
thing, that can *disanull* that band of *blood* which is be-  
tweene them; he may doe much, (yea too much) to  
*provoke* his father against him, but it is not *possible*, he  
should doe that which should make him *none of his*  
*father*, or himself, *no childe* to his father. He may most  
truly

truly say [*he is my father, and I am his childe*] when he hath transgressed deeply.

How much more *impossible* is it then, that our heavenly father should giue vs over, or that we should *foe transgresse*, as to take away that *farre neerer*, and *supernaturall* conjunction, which is sealed by the blood of Christ, which blood of his, hath not only a *reconciling vertue* for our rebellions past, but also a *purging, and a preserving vertue* for time to come, to *cleare vs* of the guilt of those evils we doe commit, and to *keepe vs* from committing such as might any way impair our *interest*.

Here is then, a great *calme* of comfort, for every soule that is afflicted, and tossed with tempests; that is, with *violent and vile temptations*, which (in this kinde) *Satan* doth cast vpon them: here may the soules of Gods saints *ankor* safely, and returne to their rest, as into that *haven*, wherein they shall neede to feare *no wrack*, or ruine in the least, but may expect most hopefull, and happy successe of all their heavy conflicts with, the diuell, that Iesus Christ shall [*trample him* *under their feete shortly*] (as he doeth promise) and, *raise vp* them, to those heavenly advantages, which they shall enjoy with *him* their head; [*casting their sins into the bottome of the sea*,] *Ro. 16. 20.* *Micah 7. 19.* that they may never *revine*, or be recovered againe, to rise against vs; nay not so much as once [*men- Exek. 18. tioning them unto vs*] in way of reproach, but re- 22. mooving them as *farre from himself*, as they would have removed vs *from him*; that foe we might ever be *joined to the Lord*, yea so *inseparablie joynied* into him, that we may be for ever and ever one with him,  
F him,

him, and soe be assured that we are *his*, and he *ours*, for ever and ever, in that *unrepealable* covenant of life & peace, which he hath more *deepely* sealed in the blood of his *son*, then any guilt of *our sin* can cancell.

*Pf. 61.  
2. Cor. 5.  
21.*

Wherof to secure our soules let vs once for all (*er'e we couclnde this comfort*) take good knowledge that such is his goodnes that rather thē *our sins*, shall make vs none of *his*, he hath made *our sins*, none of *ours*, laying them vpon [ *that rock that is higher then we* ] even vpon Christ [ *who was made sin for vs*, & whose righteousness is made *ours*, rather then ( for want thereof, ) we should not be *his*. So that now Christ is *our sin*, we are *Gods righteousness*, how then can it be, God should not be *our father*? can those sins hinder whose *property is altered*, and they layd vpon another? No, no, it is enough for the sins of wicked men (whose sins are their owne, and themselues none of Christ's) to barre them, from clayming any comfortable *interest* in the Lord, the *sayings* of the *faithfull* are of no such force. [ *It is no more I* ( saye's Paul ) *but sin that dwelleth in me* ] and if our sins may be sayd to be none of *ours*, it is absolutely impossible but we should be *Gods*: and so to be, how often doth the Lord in infinite *mercy* acknowledg vs, and shall not we *indusy* acknowledg him? shall we dare to neglect his love, and deny his grace, soe freely and frequently offred unto vs. Farre be this fearfull evil, from all the *faithfull*.

*Rom. 7. 17*

And now ( *in consideration of the premisses* ) let all the *faithfull* draw neere vnto him in *faith*, and he will draw neere vnto them in *favour*, & they shalbe his *sons* and *daughters*, and he *their God*, and *father* for ever. And this is our third consolation.

The fourth and *last* followe's, and that is not the *least*

least, but indeed the *greatest*, comprehending the *best* <sup>4</sup> *benefit* of this our *interest* in our God: *to wit*, all the good which we can receive *either here*, while we are *vnder vanity and corruption*, or *that* which the Lord doth further reserve for our possession in the *glory* of his owne kingdome, when *mortality* *shalbe swallowed up of life*. *Consolation.*

All the promises of *this life*, and of that which is *to come*, are *wrapped up*, in this our title vnto God. He that hath God to be *his*, hath them all for *his owne*, & may *safely claime* them, and shall *assuredly come* to enjoy them, in due time.

It is a *remarkable thing*, that throughout all Gods booke ( *which is the storehouse of his blessed promises vnto vs* ) all the *mercy promised*, and every promise wherein any *happines is contained*, hath *this scale*: [ *And I wilbe their God, and they shalbe my people.* ] *Moses* and the *Prophets* are full, and doe abound with this *comfortable close* of Gods covenant, of which covenant whatsoeuer *the contents* be, this is still the *conclusion*, and *ratification*; [ *I wilbe theirs, they shalbe myne* ] and that includeth the full confirmation of every *favour*, of what *rate*, or *sort*, soeuer it be.

It would not be meete to vrge any particulars now, because we have much to say touching the promises in our next point; yet thus much *I must say*, (and it concerne's every sincere christian to consent vnto it with his hart,) that if we have any assurance

either, of *grace*, or any other *good thing*, in present possession on earth.

or, of *glory* and all *eternall good*, in future expectation in heaven.

the *assurance* we have, flowe's from the *interest* we ha-

ve, none but they that are *the Lords*, shall partake of  
 either, and they that are *his*, shall have both: soe faith  
*Psal. 84.* David sweetly, [ *The Lord will giue grace and glory, and*  
*11.* *no good thing will he withhold from them that walke vp-*  
*rightly:* ] and the apostle sumne's vp all within this  
*1. Cor. 3.* circuit [ *All things are yours,* ] and that not only in  
*21.* generall, or in the grosse, but more particularly, he com-  
*ver. 22.* me's to a distribution, [ *Whether Paul, or Apollo, or Ce-*  
*phas, or the world, or life, or death, or things present, or*  
*ver. 23.* *things to come, all are yours,* ] and whence is it, that all  
 is soe surely ours? even hence [ *and yee are Christ's* ]  
 this clause confirme's all that went before; and is the  
 reason that ratifieth the same fully.

So then if a man would now sit him downe, and  
 set himselfe to thinke of all the infinite fullnes, and  
 vnspeakable plenty, and variety, of those good things  
 which the Lord doth either giue on earth, or reserue  
 in heaven, and having enlarged his hart, to compre-  
 hend as many of them as he could thinke might  
 make him truly and fully happy, to the absolute joy,  
 and contentment of his very soule, he should now  
 further think, why? these things are to be had, ma-  
 ny haue them already, many more shall haue them  
 hereafter, how may I also come by them, and be  
 sure to enjoy them. The holy ghost doth readily  
 tell vs the way and meanes, which is, to become  
 Christ's, be you sure of that one thing, and all these things  
 are sure to you. They that are his, shall haue all  
 these, and more, then their owne, or mans imagination  
 can comprehend; heavens fullnes cannot be concei-  
 ued of any creature; Angells are not able to expresse,  
 what Gods saints shall inherit and possesse, when  
 they come to the consummation of that their happi-  
 nes,

nes, which is *prepared* of God, *purchased* by Christ, *reserved* for them, and they *preserved* vnto it; by the *power*, and through the *fauour* of that God in Christ who at the last day shall call all his owne, with those sweete words [ *Come ye blessed ( children ) of my father, receiue the kingdome prepared for you &c.* ] It was ordained, and intended only to these, and all they are *as sure* to haue it, as Christ himself who doth now sit at the right hand of his father.

And thus we haue ( *in some measure* ) opened *some* of those consolations vnto you which this our *interest* doth yeeld vnto vs; I say *some*, and in *some measure*, because an *absolute* manifestation of them *all*, cannot be vndertaken *by vs*, or entertayned *by you*. Our *assurance* is *eident*, and we can declare it, but our *inheritance* is *infinite*, and none can vtter it. Howbeit I hope we haue sayd *enough*, to make the comfort of this point cleare, that it is a most happy thing to haue *right in the Lord*, & to know him *to be ours*, & our *selues his*. The which, seing none but the *saints of God* candoe, the benefit and joy herof remayneth *only & wholly* to them, and that in all, and every of the particulers aforesaid, which if we shall *breisly summe up* together, & recall the particulers, it will *presently & most plainly* appeare, that they are indeed *happy* by this *heavenly truth*.

In a word then, is it not matter of much happines?

that, *We may goe to God and pray boldely.*

that, *We be enabled to beare affliction cherefully.*

that, *We be armed against sin* throughly.

that, *We may be assured of all good* absolutely.

These (as, we haue heard) are the sweete *consolations of this saining truth*, and in them, *all* and in *euery* of them, may the saints of God solace their *soules*, and refresh



refresh their *spiritis* to know themselves capable of such *advantages*, by the *interest* they have in the Lord *their God*, who hath founded his favours vpon this truth, and it is not more *certaine*, and *undoubted*, that

1. Tim. 2.  
16.

[ *the foundation of God abideth sure, and that the Lord doth know who are his,* ] then that, they who are *his*, may know all these good things to be *theirs*.

And thus much for the *first use* of this point, vnto the saints of God.

Vse. 2.  
Repre-  
hension

Now we will set forward to the *second*, and that concerne's wicked and vngodly men: whose *impudency & presumption* in entitleing themselves to God, is equall, ( if not beyond ) the *infidelity*, and *fear*, of the faithfull, who are so backward herin. It hath ever beene the practise of that olde serpent *the diuell*, to withdraw Gods people from all their *priveledges*, that they might *not claime* them; & to encourage vngodly persons ( *to whom they pertaine not* ) to challenge them: that soe he might draw *them both*, vnder *heavy impiety*, the one to *rob themselves* in refusing their right, the other to *rob God*, and his children in seizing vpon that which the Lord intended *only* to his owne.

The hay-  
nous euill  
of vngod-  
ly men, in  
making  
claime to  
God.

The diuell knowe's *too well* what he *does*, ( *oh, that themselves did know it well,* ) when he abetts iimpious persons either to *conceit* that God is *theirs*, or, to *call* him foe, it being such an impiety as *scarce* any is more insufferable or provoking, and because he foresees how it will anger, and incense the Lord, therefore is he *so busy* to set sinfull men about it. *Satan* vnderstand's what *damage* it is to God; what *däger* to vngodly men; and what *advantage* to himself. And to the end they may also vnderstand it, let vs ponder and particulate the euill of it *so plainly*, as they may see it, and ( *seing it* )  
either

either *shan* and *surcease* it, or make their sin (by occasion of this discovery) out of measure sinfull if, they *consinue* to commit it,

And this we will the rather *endeauour*, because I am perswaded many a wicked man, never imagine's it sinfull, but think's he may *safely* (yea, that it is duty to) call God *his* father, and therfore in *commiseration* of their estate, and desire of their *information* and *reformation*, we will doe our best to make declaration of the *monstrous impiety* herof.

And first, it is an vnspeakable indignity & injury to the Lord, a greater dishonor, cannot be done against him; for why? it is a plaine *putting of God* into the diuells place For whereas he is avouched to be [ *the God of this world* ] (that is, of all those that are of the world) *2. Cor. 4. 4* and by Christ he is called the [ *father of all prophane & impious persons*; these *ungodly wretches*, doe father themselves vpon God, and make the world beleue that he is *their father*, & *their God*, who are wicked, whereas, he hath revealed his wrath from heavē against them, and doth from his very *soule* *abhorre them*, as the *base brood of Belzeebub*, and the loathsome *spawne of Satan* by reason of their sin. Thus is the Lord thrust from his *throne* of glory, and his honour layd in the *dust*: and what an egregious *abuse* and *abasement* this is, we may measure by our owne, if the like to it were offered to any of vs. *Joh. 8. 44.*

Suppose some *base varlet*, the knowne *bastard* of some notorious *strumpet*, should thus fawne vpon a man of approved *honesty* and *honour* (admit, he were a *Prince*) and wheresoever he came, be still calling him *his father*, and laying challeng, and *clayme* vnto him, were it not an *infamy* and an *iniury* not to be borne? would

<sup>r</sup>  
Euill.

would any man endure it that had power to *punish it*? were it not such a wound in a *Princes* good name, as might enrage him to send such a *villane* to the *executioner*, rather then to suffer him to live, daily to disgrace him in calling him *his father*.

Surely the greatest patience vnder heaven, would be overcharged with this reproach, we cannot dreame that ever *this fellow* should be endured to make any request, or if he did, that he might hope of any *acceptation*, but instead of being *graciously answered*, he might expect to be *fearfully punished*, for *abusing* him, whome he did soe *beare himself* vpon. For what would the *World thinke* of him that should let such a fellow alone, but that (sure) he is *foule* and hath lived *basely*, seing such a *base companion* is suffered to challeng him as *his father*.

And (*beloned*) if such a thing would thus *iniure*, and *anger* us, let vs *thinke*, how it will *affect the Lord*, who is *so jealous*, of his honour, and *sensible* of his dishonour, as he hath revealed himself to be, and whose glory, and fame, is soe *infinitely* aboue ours, he being the *king of glory*, and *king of saints*, & the father (only) of his *naturall son Christ*, and of so many as in him, he *adopteth* to be his children *by grace*: let vs (I say) bethinke our selves, *how this wilbe taken*, that our father which is in heaven, should by *Satans suggestion*, and these *mens appellation*, become the father of all those *infernal helhounds*, and lyms of *Satan*, whome he (for the honour of his justice) hath cast into *hell*, to their perpetuall shame and contempt.

The *diuell*, can tell, (though he will not tell it you: yee *wicked one's*) that this is a ready way to *enreage* the *Lord* against you, and to provoke him to powre out the

the feircenes of his greatest fury vpon you; there cannot be a *quicker course*, to fill *Satans* kingdome, and cast men into hell fire, then by suborning vngodly men *to call God father*, for in setting them on (in this manner), to call God theirs, he make's them thereby *seauen times* more his owne, then they were before.

Now is it not *hydeous*, (I had almost sayd, *unpardonable*) impiety, to *vnthrone* the Lord of heaven, and *thrust* him into the base condition of his *curst vassall*, to rob him of *this honour*, to be the God of all his elect, and *holy ones*, and become the father of all *prophane person*? Thus doth every godles man, when he call's God *father*, for if he may be (*in any sence*) a father to such, he can in *no sence*, be sayd to be the same to *his owne*.

Secondly, this evill doth not end (*though it be- 2*  
gin) here: for as the Lord is *abased*, foe is the di- Euill,  
uell exalted, and put into the place of the most high. For if God be the God of vngodly men, to whose right must *Gods people* belong? It is impossible that *both* should appertaine to one party, if therefore the wicked have God to be theirs, the *interest* of the *saints*, must needes be in *Satan*: and foe he is set vp, and the most high made *vile*. The *Diuell* himself (and all that tooke part with him in that accursed practise) was banished heaven (*as it is supposed*) for aspiring into Gods place, but this is to giue away the glory of the *ever-living* God, & put his most professed aduersary into the *actuell possession* of the same. And if *heavens* infinite *justice* were so exceeding *heavy* vpon him *only* for the *attempt*, what will it be vpon these for the act? Oh, that their soules could

*thoroughly* consider this, who thus speake; *ah*, they litle dreame what *high treason* it is against the majesty of God, to utter that which at once *dishonour's* the Lord, and *advanceth* the divell. But I leave them to the Lord, by whome I desire they may be awaked, that they sleepe not ( *in this sin* ) to death, yea to damnation.

3  
Euill.

Thirdly, this is a *wonderfull*, and a *wofull* hardening of wicked men in their evill wayes, and an vtter *dis-hartening* of such as would vndertake the things that be good. What impious person, or vngodly miscreant will take his sin to hart, or thinke it worth any such sorrow as is required to repentance, if in this his sinfull estate he may *beare himself upon God*? who would *come out* of that condition, wherein he may *clayme God* to be his owne.

Againe, what comfort can he have that is now *coming on* to religion, to *goe on*, and make a proceeding in piety, a progresse in grace, and holines, to strayne towards a more *holy*, *exact*, *pure*, and *precise* estate, wherein he may more *sanctify* the Lord, and *subdue* himselfe; when he shall observe such sinfull persons as favour of *noe grace*, to make *as bolde* with the Lord as the *best* of his owne saints.

So that this divelish impudency of vngodly persons, doth cause them to comit *two euills* at once, to wit, to *appale* all piety, and *applaud* all prophanes, *hindering some* from entring on the *former*, and *hartening many* to run on in the *latter*, till they be past all recovery. This is to *make sad* the hart of the righteous, and to *make glad* the soule of the sinner, and both these, the Lord doth deeply abhorre.

Fourthly and lastly, to make vp *the measure of this euill*,

*euill*, or rather, to make it *out of measure euill*, let vs know that the *Diuell* himself, was never *soe vile*, as in this particuler to dare to *entitle* himself to God, or once ( *in any place* ) to call the Lord *his*. Where doth, or may it appeare in all *Gods booke* that ever he offred it. Others *intereſt* he hath indeede acknowledged, as when he confessed *Chriſt* to be the son of God [ *I know who thou art, thou art Ieſus the ſon of the liuing God* ] *Mar. 5. y.* and when he gave testimony to the Apostles [ *theſe are the ſeruants of the moſt high God &c.* ] *Act. 16.* but where did he ever challeng any *right* or make any *claime of his owne*, *17.* to call God *his* ? is any man able to shew it ? no sure; why then for a wicked man thus to doe, is an offence *more foule*. then the diuell will be founde guilty off.

And who can conceive the *extent* of that mans sin, *Note.* or the *damnation* due to him for the same, whome the diuell can *draw* to doe *worse* then he himself *dare's doe*. We may well thinke there is something in it, that *Satan* will not doe as *you sinners* doe, in this kinde. What may we *thinke of it* ? or what may an impious wretch *think of himself in it* ? when he shall see himself ( in some fort ) more sinfull then the *author of sin*. It may be the diuell do's not claime any right, because he knowe's he *hath none*, and that it is but *vayne*, the sin will increaſe his confusion, and no way advantage him. Would to God wicked men were herin, as *Wiſe as the diuell*, and knew also that it were *vaine* for them to doe thus, and that it would make their state more *vile*, encreasing their *sin* to make it more *hainous*, and adding to their *punishment*, to make it more *heavy*; ſeing that ( in their present estate of vngodlines ) they are no more capable of this comfort then *Satan* is.

Ceaſe then ( *O yee ſinfull men* ) to doe that indignity



to the Lord which the *diuell* dare's not offer, will yee be more *sinfull*, more *shamelesse* then he; nay then, many a diuelish wretch, who having had occasion to speake of God, yet have had more *modesty*, and not soe much *impiety*, as you herin. *Pharaoh* might be instanced for one, when he soe often called for *Moses* and *Aron*, to pray to the Lord for his deliverance from divers plagues, you never heare him say ( *no not once* ) pray to the Lord *my God*, but either [ *to the Lord* ] or [ *to the Lord your God.* ] *Ieroboam* may be brought for another, who ( as at other times, soe ) in that *one*, wherein he intended violence to the man of God, and God executed justice vpon him for the same, by the drying vp of that *cruell hand*, which was stretched out to smite him whome the Lord sent to warne him of his sin: immediately vpon the manifestation of that *strange vengeance* vpon him, the *godles wretch* is enforced to intreat the *man of God* to be a suitor for him, that his hand might be restored vnto him, and in vttering his minde to him herin, what saie's he? why, even that which may shame, and confound, the *prophane o'nes* of our dayes, [ *intreat now, the Lord thy God for me &c.* ] he doe's not, he dare's not call him *his God*, yet you know he is *branded* of God for much *impiety*, but not to be *blamed* for this. Beholde, *these imps*, of hell, ( *with many more, that it were most easy to multiply,* ) though in *many things* they were most *abominable*, yet in *this one* they would not be soe execrable, as the audacious sinners of our daies are.

1. Kin. 13.  
6.

And will yee *out-goe the diuell* himself, and such of *his* as are marked of the Lord for *monstrous* rebels, and for *miserable* reprobates. Surely it shalbe *easier* for these in the day of judgment, then for you. But, if you  
will

will (*in the meane time*) be exhorted and instructed, know, that it is *now easier* to see this sin, and to *shun* both it, and the vengeance due vnto it, and to *seeke* the face of the Lord *unfaynedly*, that you may come out of this sin of *calling him yours*, and by grace be *callea* effectually to *become his*. This may be done, while the day of *grace* yet shyneth, endeavour to it, before that day of the Lord come, (*which is darknes and not light*;) wherein they only shall *finde* grace with the Lord, who (*beforehand*) can *finde* that *grace* in themselves, wherby they are made like vnto him, and by the evidence of this *consimilitude*, can claime their interest in him. And this is our *second vse*, vnto wicked men.

The third followeth, and that concerneth *all men* Vse. 3.  
for *information* in a point exceeding needfull and im- Infor-  
portant, whereof it is now time that we take some mation.  
*good notice*; considering what hath beene sayd of the  
*happines* of such as have it, and their *miserie* that are  
without it. And that is, the way and meanes to come  
to a *true tryall* of our selves herin, whether the Lord be  
*our God* or not, and how we may *assuredly* know and  
discerne the same.

There are certaine *infaillible marks* whereby this  
interest is made manifest, and he that is without them  
is vndoubtedly (as yet) *without any interest* in the  
Lord.

Let vs endeavour to make enquiry after them,  
that soe if we *haue them* we may joy, *if not*, yet  
(knowing *what* they are) we may seeke them *where*  
they are.

Well then, would any mā be thoroughly resolved how  
to determine this case of *conscience* & to know (*without*  
*controuersy*)

*controversy*) how he may know, whether the *Lord be his*, and he the *Lords* or noe? let him then vnderstand, that where any such *propriety* is betweene God and man, the same *cannot be hyd*, but will *breake out* vpon him, in whome it is, and that by such *apparant signes*, as will shew themselues to be vndenyable evidences therof. It is no *close*, or *concealed* matter, it is not *nice* or *abstruse* to discover this right, where it is; it will reueale it self, by such *operations* of God in vs, as doe argue the same *effectually*.

For of this one thing we may not be ignorant, that the *interest* betweene God & his children, is not *meerely tituler*, as if to entitle him *ours*, were all: no, it is a *true*, *reall*, and *powerfull interest*, arising (touching the declaration therof) out of those things which he hath *so wrought in vs*, as by them we may well know he hath *wrought vs into himself*. It is *his worke* in vs whereby (alone) we are warranted to be *his*. But come we to vnderstand the particulers, what *workes* these are, that foe, by a *wise* discerning of them, we may not be deceiued in our owne *estate* and *right*. For it doth manifestly appeare, that the want of this search, hath occasioned *much mistaking* on either side, making both *some* of Gods *saints* (who haue this right) not to thinke foe, and *others* (who where never poiest of it,) to *presume* vpon it. To the end therefore that neither may at any time hereafter be *misconceiued* of their owne condition, but *both* may know themselves as they are, we will now begin to make *plaine declaration* of the particulers which will put this point out of question. Yet before we enter vpon any one of them, we are to know that they are all consisting of such things as he hath *given vs*. Whosoever is the Lords, hath something

The care  
aine sig-  
nes of our  
interest in  
God,

mething *of his* to shew, even some *such* things as are not given to any but his owne, *noe common* kindneses, or *generall* mercies, but such *peculiar* previledges as are *proper* to the *elect alone*, and ( being see, ) doe argue infaillibly that they are elected of the Lord, to be his precious and beloved ones. And now to come vnto them they are these that follow.

First, whosoever may make any *clayme* to the Lord, must *disclaime* all sin, and separate himself from it, *utterly* in affection, and in action as much as is *possible*. Our owne corruption must be loathsome to vs, and so must the *contagious* fellowship of such as liue in sin. We cannot *cleane* to our God till we *leau*e the society of sin and sinners, and make an *entyre separation* from both. And vpon such a *disunion* with both these; we are joynd to the Lord, and have heavenly *communion* with him, and marveylous *comfort* in him. The Lord himself proclaime's this to be a proper note and *cognisance*, of such as he will call his *owne*. So we finde by the apostle [ *what communion hath light with darknes* 2. Cor. 6. &c. ] that is to say, it hath *none*, neither indeede *can* ver. 14. have, and therevpon, he presseth further vpon them this duty, to the due performance wherof, he annexeth this happy propriety of being interessed into God saying [ *wherefore come out from among them, and* ver. 17. *separate your selues* ] ( that is, from them only in their sin, and such sin alone as will pollute you and become yours by participation with them: for all sins are not *catching*, or of a polluting nature to another, though some are; every sicknes is not a *pestilence*, nor every sin in another man contagious to me ) and then being thus separated, [ *I will receiue you and you shalbe my sons and daughters* saith the Lord God almighty ] your *sincere* ver. 18. and

*r*  
*Signe.*

and *wise* separation from the sins of these, that would make you guilty with themselves, shall be vnto you an assured *evidence*, a certaine *assurance*, of your holy conjunction to me, if you will *deny* their sinfull communion, I will *acknowledg* you for my children, if you be none of theirs, you are mine.

This (you see) is Gods *evidence*, & the truth of this is very evident to every mans *experience*, no man can be ignorant of himself herin, which way his affection goe's, (and that way, *sure*, his actions will after) whether he *doe like*, and *can brooke* the corrupt company of vngodly persons, if he doe, he is yet none of Gods, let him not *dare*, but *fear*, to call God father, being one of the *infernall fraternity* of those vassalls of sin, who are *sworne brothers* in drunkenes, or any other impiety. He that *loves* these, is *loathed* and abhorred of the Lord. But the soule that *hates* the society of such persons, is *beloved* of him, & precious to him, no son or daughter *more deare*, (nay nothing *soe deare*) to a naturall father, or mother, as these are to the Lord, who doth (*upon this condition*) adopt them for his *dearest* children.

1. Ioh. 5.  
19.

By this *segregation* are Gods saints, knowne from the rest of the *wofull world*, who are suffred (& that in much justice) to *lye in wickednes*. The Apostle concluded this most clearly where he saith, [*we know that we are of God. & the whole world lyeth in wickednes*] note that he saith it is a *knowne* difference betweene those that are *Gods*, and those that are the *worlds*, that the one are called out, the other are let alone, to *lye still* in their wickednes.

Hence it is, that those whome God accounts to be of the *church*, I meane of the *true body of Christ*, he cal-  
leth

leth them a people *called out*, that is, put a part from all *others* to have fellowship with *him*, and such as are foe, are *his*, the rest (*not thus selected*) remayne in their wretched & sinfull state. It was our *communion with sin*, that made vs none of Gods, when (in our created state) we fell from him; it must therefore be our *separation from sin*, that must bring vs into communion with God againe, if ever hope to have fellowship with him. And that we are to know this, the *holy Ghost* tells vs plainly saying [ *But know yee, that the Lord hath set a part, or (as it were) choisely culled, and pick's out a godly man for himself* if we will know our selves to pertaine to God, we must see our selves *thus* severed from the world, being *weaned* from wicked persons & practises, *Wōne* in affection, & conversation, to live with the Lord in the sociiety of his saints. If our harts be *estranged* from the former and *united* to these latter, we are in happy case. The Lord delighteth in that man, *who- Psal. 16. 9. se delight is in his saints*, and whose detestation of sin and sinners, doth shew it self. He is affected of the Lord, who affect's no evill in himself, or others. And this is the first signe of our assured right in the Lord.

Secondly, if together with this *separation* from evill, we joyne a *reformation* of evill, we have yet further assurance of this our right in our God. For the Lord never worketh any *one* of these *alone*, and leave's vs foe, but addeth one singuler worke of his grace to another, *reformation* to *separation*; and this must needs be foe, because we are not *sincerely separated*, till we be *soundly reformed*. Herevpon the Lord put's this as a principall condition of the *enscaling* of his covenant of life and peace with vs, that we both *refrayne* from euill, and *reforme* it also, manifesting the former, by

H

the

<sup>2</sup>  
Signe.



the latter.

Let vs looke what ( in one place of a multitude we might alledge ) the Lord saith to this purpose, by the prophet *Jeremiah*. [ *And I wilbe their God, and they shalbe my people; And I will giue them one hart and one way that they may feare me for euer, &c: And I will make an eueralsting couenant with them that I will not turne a way from them to doe them good, but I will put my feare into their harts, and they shall neuer depart from me* ] &c. Beholde here is the summe and abridgment, of Gods gracious covenant, with a mutuall ( and most mercifull ) offer of himself to be *theirs*, and acceptation of them to be *his*; but vpon what tearmes? even vpon those aforesayd, to wit, that they be possest with the feare of his majesty ( and, *the feare of the Lord is to hate euill, and to depart from it*, as *Salomon* saith ) and walke before him *soe*, as that they never turne back from him, but goe on, *constantly*, and *conscionably* in a holy course of heavenly conversation before his majesty, in which *reformed* carriage of theirs he hath most lovingly promised, not only that *he* will not depart from *them*, but that *they* shall not depart from *him*; note: [ *they shall neuer depart from me* ] that is, they shalbe soe preserved by the *power*, and through the *favour*, of God, that though *Satan*, and their *sin*, doe their worst, yet they shall not leave the Lord, or fall from him; noe though ( *through the extreame violence, of some extraordinary, and execrable temptation* ) they should desire, endeavour, or strine to goe from God, yet ( saith God ) they shall not, doe they, or their sin, or the diuell what they can. And this is a most comfortable cord as ill against those faint hart quauemes, which oft times doe fill the harts of the saints with miserables feares: they are

are afrayd they shall fall from God , and are in great doubt they shall proue *hypocrites*, and *apostates*, when all is done , and the diuell takes pleasure to *affrighte* them thus with such fearfull & perplexing thoughts: why but doe if you *can* , the Lord sayes you *shall* not depart from him ; you are like a foolish childe in the armes of his father , carrying him over a *riuier* , who looke's downe and seing the *water* , crye's out , *Oh I shall fall, I shall fall* , whenas his father holde's him so fast , that he shall not fall though he should strive therevnto , there being *more strength* in the father to support , and *care* to keepe the childe , then there is *ability* in the childe to doe himself this euill. Thus is it betweene God and *some* of his children , who are excercised with these *noysome doubtings*; but we see , & heare , what the Lord saith , he is more *powerfull* , and more *carefull* over vs , then to *suffer* vs to doe our selues this euill , though we should be foe overcome of the diuell that we should *offer* it. Looke you to your *reformation* , let the Lord alone with your *protection* , if you be *his* , you neede not feare falling from *him* , and if he haue given you conscience to amend your euill wayes ands works , and to make them *good* , his *goodnes* shall dwell with you , and you are within the compasse of that *kinde interest* which is peculiar to all his saints. I shall not neede to call other *prophess* to give attestation to this truth , it is the generall voyce of them all , that as *Israell* had fallen from God by their *rebellion* , foe they should now be fully joyned to him by *reformation*. And all reason assents herunto , inasmuch as we know till *Adam* ( and we in him ) was *deformed* , he was Gods , and being foe his *title* ceased , and he became *Sasans*: our *reformed state* then , must be

the evidence of our *restored estate* to God againe, as our *corrupted estate* was, of our alienation from him.

Looke we after this, and labour for it; seing it argueth that we are *fasi* to God if we be *reformed*; and let them tremble to entitle themselues to the Lord, whose evill doth yet *cleave* vnto them, and continue in them, without that due *reformation* which the Lord doth require, and for which, he doth *condision* with soe many as he accepteth. *Noe vnreformed person hath any right in God.* If any of them *dream* they have, let them know the Lord doth directy *disclaime* them, and cannot endure they should come soe neere him, as to medle with *any thing of his*, (to wit, as with *their owne*,) till they shew forth the fruits of a reformed life. So

*Psal. 50.*  
*19. 17.*

we read [ *What hast thou to doe to take my couenant in thy mouth, seing thou hatest to be reformed?* ] loe, the Lord saith they have nothing to doe with any holy thing (*by right*) who are not reformed. And herevpon *Iohn*

*Mat. 3. 7.*

*Babisi* forbade the boasting *Iewes* to cracke of their kindred with *Abrahā*, seing they were not yet purged of their impiety, nay he tell's them they are so farre from having any title in him, to be reputed the *generatiō of the righteous*, that he call's them (to their faces) a *generatiō of vipers*, such (as in their present estate) were vnder no *possibility* of mercy, nor could be delivered from the wrath of God. The Lord proues the *Jewes* to be none of his, because they had not put away their iniquities, soe saith he by his prophet [ *Plead with your mother, plead, for she is not my wife, neither am I her husband &c.* ] So then, till we haue put away our evill, we cannot hope to be possest of any good: but amende-ment of our *wayes*, is the *only way* to our best welfare. And this is the *second signe* of our interest in God.

*Hos. 2. 2. 3*

Thirdly

Thirdly, as our *reformation*, soe our *affection* to God is a singuler evidence of our interest, we cannot be affectionate to any, but our *owne* and not to affect our *owne*, were monstrous. Nothing sooner bewraie's *interest* then *affection*. All men think we have *part*, in that which we take to *hart*. 3  
Signe.

*Nature* without grace, *reason* without religion, can conclude this; nay we may se *reason* for this, in *beasts* that want *reason*, who cannot containe themselves, but doe expresse this power of *meere nature* to be in the.

And he who hath given it to every creature in *some measure*, hath *retayned* the *infinities* of it in himself *beyond measure*, and also *communicated* something of it, vnto such as he hath *sealed* to be his *owne*.

If we looke vpon the Lord himself herin, how vn-speakable doth his affection *abounde* to his beloved ones, when he *powres* it out in such plentifull māner as is manifest in these & many such patheticall speeches.

*Oh, that my people would haue hearkened &c.* Psal. 81.

*O, Iſraell what shall I say vnto thee, &c:* 13.

*O my people testify against me. &c.* Hos. 6. 4.

*O Ierusalem, Ierusalem, &c:* Micah. 6. 3.

*Mal. 2. 3.*

By all which, he labours even to *breake into* their harts with the abundance of his affection, yea (*indeed*) to *breake* their harts, and even to *melt* them with the manifestation herof, and it is all *built*, vpon this *interest* betweene God and them. 37.

Now the safest way for vs to shew our *title* in him, is the same wherby *his* appeareth vnto vs, if we can now *reflect* our affections vpon him againe, the evidence of our right cannot faile,

Nature can doe it, why should not grace? nay certainly where the true *nature* and *power* of grace is, it cannot.

cannot but be done. If we take notice of natures course, the *current* is most violent, and it *overflowe's* all banks, and bounds exceedingly, as might be shewed in infinite examples of all sorts.

How did *Ioseph* breake out vpon his bretherē, when his hart soe *burned* within him, that he could not holde longer, but he must needes *now* let them know who he is, and that in these words [ *I am Ioseph your brother* ]. How did *Elisha* declare his interest in his master *Eliah* but in these words, [ *my father, my father* ]. And David overfondely to *Absolom*, [ *O my son Absolom, O Absolom my son, my son &c* ]. To a stranger we cannot doe thus, it must be to a neere, *freind*, a *childe*, or *brother*.

Now can *nature* be so sensible and tender where it hath an interest, and shall *grace* be sensles and silent? no, it is not possible that the Lord should be ours, & we not loue him in our *very soule*, & that our bowells should not *earne*, yea *burne* in our bodies, to thinke of his blessed goodnes to vs. It is an absolute impossibility, to have no *joyfull sence* of his glory, and that his dishonor should not be *greivous* and *bitter* to vs. Had we the lively operation of his grace within vs, we could not heare his name *blasphemed*, his worship *derided*, his servants ( our bretheren and fellow saints ) *abused*, and sit still, and say nothing. Noe we would *speake* or *breake*, we must have *uent*; for our spirits would ( as it were ) *rise*, and *swell* within vs: we shall so *travell* inwardly with indignation and *anguish*, that till we be disburdened, our extreimity wilbe more then can be endured; the *zeale* of God will *fire* vs, and cast vs into a *holy fury* against these prophane wretches, & enforce vs with a *discrete violence* to set vpon them (in due time & place) & to let them know, that

that *he* was *somebody* to us, *Whome* they *foe* injured; a *freind*, a *father*, yea a *God* of ours, the honor of whose *name*, and *ordinances*, & *servants*, we will redeeme with the losse of all our dearest advantages.

And *foe* soone as this *affectionate feeling* doth appeare in vs, *foe* soone doth out *interest* shew it self; and they that can be basely *muzzled* and sit as if their mouthes were *bung'd up*, at the blasphemies of these cursed *miscreants*, doe shew what *strangers* they are to God, how *little* they haue to doe with him, how *farre* they are from any right in him. We see among men how easy a thing it is, to digest a discourse of the losses or miseries of strangers, but if one come to tell vs of *our owne*, or any neare freindes of *ours*, that are vnder them, we instantly shew it by our *greiuing*, as we should also doe, by our *gladnes*, if any report of their good come vnto vs. And every man that see's vs either way moved, can quickly imagine there is something *betweene* vs and them, for whose sakes we are thus affected.

So then they that want affection doe *confuse* themselves, when they call God *theirs*, and are apparantly convinced to be voyd of *true loue* to his holy majesty, having only abundance of *self-loue* to themselves: inasmuch as they never *clayme* any *intrest* in him. but when they *want* some *good* they would faine have from him, then can they come and *faynealy* speake to him and call him *father*, but when he *wants* his glory and is vilefyed, they are mute and speechlesse to men, What is this, but to *fawne* vpon God, as our *dogs* doe vpon vs, only to get something for *them selues*, as being altogether sensible of their *owne necessities*, but not at all of *our injuries*.

Shame



Shame and blush ( thou sinfull wretch ) foe much as once to *surmize* , that thou hast any part or portion in him, of whose glory thou art foe *sencelesse*; know thy self to be none of *his* , seing thou canst *digest* his indignity with *silence*. Were it thy naturall *father*, or, but some *base ale-bench brother*; words would be too little to shew thy dislike, thy *knife* in his belly, or *dagger* in his bowells, or some such hellish *outrage* as were inhumane , would be his *reward* , and thy *revenge* of such abuse. But against him whome thou ( *sinfully* ) callest thy God, shall all *violence*, yea *villanie*, be offred by *him*, and endured by *thee*, without the least appearance of any detestation or *dislike*. What patience is that, which can seeme to be in a *dead sleepe* when the Lord of heaven is wounded, and yet grow *mad* , with over-abundance of, distemper when our selves, or ours are wronged ?

That wicked *high priest* shall condemne thee, who rent his cloathes when he heard blasphemy as he conceited it : beholde a *lew* is sensible of *supposed blasphemy* ; can any man imagine thee to be a christian or have any part in Christ, who canst heare that which is *reall* and *re-iterated* blasphemy and take no notice of it ? What sayd the sons of *Jacob* in defence of their carriage toward the *Sichemites* [ *should they abuse our sister as a whoore* ? they thought nothing too much, to be done to them, who had foe *shamefully* handled their sister. And shall they abuse God *thy father*, and Christ *thy saviour* , and pollute and prostitute their *sacred honours* , & thou make shew of no indignation ? who can conceive thee to be any thing a *kyn* to them in any respect, that shall observe this ? Noe it cannot be there should *more interest* , then there is *affection* , and that

that in such sencelesse *fores* is none at all.

Againe, as when *others* speake of *God*, soe when we *our selves* speake to *God*, we would be affectionate if we had any interest, or right in him. Our prayers would be very *patheticall*, and our *minde*s and *mouthes* would speake to gether, and as feelingly would we speake to him, as an *infant* cryeth after his mother. We know there is more then a litle difference betweene our speech to a *meere* *Stranger*, and a *most loving father*, soe much there is, (or should be) as every man can quickly and easily perceiue it by vs., when we are to vtter our *minde*s vpon any occasion whether *civill* or *naturall* to the one and the other.

But with what colde, and *frozen affections* doe men come to seeke the face of the Lord, and to speake vnto him, is too apparant, when as in the service they performe vnto him, there is not the least appearance of any *right* they have in him, men bring him (even millions of those men who call him *theirs*) such *lean*e, *thin*ne, and *withered* sacrifices, consisting of nothing but *bare words*, and soe *barren* of any one propriety, either of a *true prayer*, or a *true suiter*, that (if themselves were the judges, and bound to judge with a righteous judgment, according to the *rules* of his *Word*, or of their owne *Workes* in other kindes) they must needes sentence themselves to be such, as are *knowne* of the Lord, (and should be *knowne* to themselves) to be none of his, for want of this true affection, wherof we have now spoken, and whervpon we can stand no longer, because it is time that we hasten forward, to the things that follow. Know therefore (in a word) that as the

*Apostle* saith of words, soe we may say of *affection* in this particuler, by our *affection* we shalbe justified *to be the Lords*, (if we have it towards God,) and by our *affection* we shalbe condemned, if we have it not, *to be none of his*. And this is our third signe.

<sup>4</sup>  
Signe.

Fourthly, our *consimilitude* and likenes vnto God doth also assuredly conclude, we have right in him. *If we beare his image we are his*. Children are *vsually* soe like their parents, that when we take notice of the semblance betweene them, we vse to say, siire this childe must needes be such a mans, or womans, because he is soe like *him*, or *her*. See, he hath his fathers *face, countenance, feature, &c*: he cannot be but *his*, he may safely *swear* the childe is his *owne*, for he is the very *picture* of him. Thus, when we see such likenes, we suppose that it is more then *likely*, that they are neere one to another.

The argument is more vndoubted, and demonstrative, betweene *God* and *his* children, then betweene *men* and *theirs*, for in nature it is not *uniuersally* and *infaillibly* true, that *consimilitude* doth argue *consanguinity*, strangers may be exceeding like one another. But in grace, betweene God and *his*, it is an absolute, and *uncontroelable* evidence of *interest*. Never any did beare his *image*, but the same was his *owne*. It is not more assured that a *man-childe* is the son of a man, then that a *holy* man, or woman, is the *childe* of God: all his children are like himself, he hath power to make them soe, and it is his *revealed resolution* that soe it shalbe, and therefore it must follow, that if we carry not the *image* of God, we can *clayme* no *interest* in him.

*Adam*, (I meane the *first Adam*) was the son of God

God by *creation*, and how like himself the Lord made him, may be collected both out of his resolution before his creation [ *let vs make man in our image* ] and by the act it self, when he *endowed* him with such singuler excellency of grace, as wherin he carryed the admirable *impressions* of his most glorious maker, in such holines, knowledge, and righteousnes, as in a creatures perfection might be a representation of the infinitenes of them all, in God himself the creator, And while ( *but alas it was but a litle while* ) that *Adam* stood in these *perfections* of *created grace*, the Lord acknowledged him for his *owne*. But as soone as he *lost* these, his *title* was gone, he was now no more the Lords, but *Satans* that misled him.

Christ Iesus (the second *Adam*) was the son of God by an eternall, and inconceivable kinde of *generation*, and how did his *sonship* ( when in times fullnes he was incarnate ) shew it self? wherby was he knowne to be the true naturall son of the most high? why even by this, that he was *so like* his father, that, as himself saith, [ *he that hath seene me hath seene my father* ] and as the *Joh. 14. 9.* Apostle saith, he was [ *the bright and expresse image of his* *Heb. 1. 3.* *person*. By this *lively similitude*, was he knowne to be the son of the living God. And as he never had any *naturall son* but he, soe never was any *soe like* him as this son was, for he was the *same* with him, even *one* with him, in all those *supernaturall* excellencyes which might expresse the *nature* of God.

And as it was with these two, wherof the one was his son by *creation*, the other by *generation*, soe must, and will it be ( *in their measure* ) with all his sons and daughters by grace and *regeneration*. They must also be like vnto him, who ( in his loue ) hath begotten

them *anew*, and to the end they may be *foe*, the holy  
*Ezeb. 6. 3.* ghost tell's vs we must have, *new harts, new spirits, new*  
 26. *affections, new mindes and dispositions, all new*; accor-  
 2. Co. 5. 17. *ding to that of the Apostle, [ If any man be in Christ,*  
*he is a new creature*, or, ( as the word importeth ) *a*  
*new creation*, made all new, *beholde & make all things*  
*Gal 6. 15.* *a-new* ] and againe, [ *For in Christ Iesus neither circum-*  
*cision avayleth any thing, nor uncircumcision, but a new*  
*creature* ( or creation ) ] and *thus new* we must be, that  
 we may be like to Iesus Christ who in opposition to  
 the *old Adam*, is called the [ *new man* ] by whome  
 we must be cast into a *new mould* to be made confor-  
 mable to him. And therefore the apostle vrgeth our  
*consimilitude* to Christ, and *newnes* of life together, and  
 inferreth them one vpon another, that wheresoever  
*Ro 6. 4. 5.* *newnes of life is, there is a cleare conformity to Christ*  
*Iesus.*

And this jmage or similitude vnto our saviour is  
 abundantly pressed vpon vs, and made knowne to be  
 the minde of God, and a manifest evidence of our  
*interest* in many particulers. Nothing is more fre-  
 quently called for at our hands, then that we should  
 be *holy as he is holy, mercifull as he is mercifull, perfect as*  
*he is perfect*, followers or imitators of Christ, lyke myn-  
 ded to him, & learning of him all patience, kindnes, hu-  
 mility meekenes, and every saving grace, whereby it  
 2. Pet. 1. 4, may appeare that [ *we are made partakers of the diuine na-*  
*ture* ] in the *comunicable* qualities therof, & *foe assured-*  
*ly interessed* into him of whose nature we doe partake.

That *foe*, as we have borne the image of the earthly  
*Adam* in sin and corruption, ( and thereby made it too  
 euident, that we are his children and heires of con-  
 demnation ) *foe also* we should beare the image of the  
 heaven-

heavenly *Adam*, in holines & sanctification, & thereby be sealed to be his sons and daughters, yea his members, reserved to the glory of Gods kingdome. And that *this image of his* (to wit, our conformity to Christ) is an evidence infallible & vndoubted herof, is most cleare by that which the *Apostle* directly layeth downe and avoucheth when he telleth vs, that [*those whome the Lord did fore-know* (to be his elect) *them, he did predestinate to be like the image of his sonne*] Ro. 8. 26. for that we see how the depth of this profound doctrine of *predestination* may be *sounded*, and *soundly discerned* (as touching the evidence of the same) by every man in himself, and one may certainly know himself to be *predestinated* of God to live for ever with him in life and glory, if he be cast into a *new mould* & made a *new limpe* like to Iesus Christ. Most true it is, that Gods *predestination* is touching the *doctrine* therof in the *causes* and *reasons* of the same, (why some, and so few, should be ordaineth to happines, & others, and so many, to hell torments) may be matter of *amezement* vnto vs, but the *discerning* of the same in our owne particuler, is nothing difficult, but most easy and manifest. For if a man doe carry the image of the *Lord Iesus* in grace and holines, he is (*without controversy*) appointed to be glorified with him, but while he continueth in a *curst conformity* to sin and corruption, and beares the likenes of the *old Adam*, or rather of the olde serpent, he may know he belong's not to Gods decree of election, because all such as appertain therevnto, are as well predestinated to be *gracious on earth*, as to be *glorious in heaven*. These *two* were never parted yet, in any person whatsoever: Gods predestination of *grace* is as absolute



absolute as of *glory*, and the *former* must be the *fore-runner* of the *latter*. But we will not digresse into any further discourse of this matter. The point we have in hand is *undeniably* true, and cannot be doubted off, that if we be *like him*, we are *his*: and he that is not, the same is *none of his*.

Now then, let every man search himself, and endeavour to apprehend aright how it is with him herin, that he may well vnderstand, whether he hath *belyed the Lord* or noe, when he hath called him *his*. For he that doth soe, and is not like him, hath *lyed* vnto God so oft, as he hath layd clayme to him. Enquire then and see, what *piety*, what *zeale*, what *humility*, *patience*, *holines*, *purity*, and *uprightness* is in thee; looke well *upon* thy self, nay, *into* thy self, and let others looke vpon thee, what *characters* and *impressions* of God are to be seene, whose *image* and *superscription* thou carryest, in thy *conscience* before God, in thy *conversation* before men; if Christs, thou art a currant christian, and an heyre apparant of heaven, thou mayest as boldly say thou art the Lords, as any *man childe* may say he is the *son* of a man. But if those *monstruous* and diabolicall parts of impiety & prophanes appeare in thee, which are founde in *swearers*, *drunkards*, *sabbath-breakers*, *conuetous*, *idolatrours*, *vnjust* or *uncleane* persons: know, thou art as *certainly* the diuells, as thou art *conceitedly* Gods

Iob. 3. 44. Christ himself tell's thee soe, [ *Ye are of your father the diuell* ] there is no more reason such a one should call God *his*, then that a *beast* should be accounted the *childe* of a *man*. Every thing begett's, and bring's forth *his like*: all creatures that propagate, and procreate, produce evermore of their owne kinde, all *plants* that have *life*, and no *sence*; all beasts, that have *life*,

*life*, and *sence* and no *reason*; all men which have both *life*, *sence*, and *reason*, this is the *vniverfall* order, and *perpetuall* ordinance of God for *nature*. And shall the almighty, (who hath all these perfections *infinitely*, and *infinite* more besides these) shall he only *breede*, and bring forth diuelish *monsters*, children that *beare* no representation of him, but are *branded* withall the hellish parts and lym's, wherof *reprobates* are composed.

Who can *beleene* a blasphemmer, (or any of the fornamed offendors) when they say [ *Our father* ] nay it is wonder how they can *beleene* *themselves*, were they not [ *giuen over to strong delusions to beleene lyes that they might be damned* ] it were impossible they should not see how hydeously they did *slander* and *vilefy* him, who is God to be blessed for ever; and who will one day be infinitely avenged vpon them, as for all other their damnable impieties among men, soe especially for this dishonor done to himself, whome they have abused by innumerable falshoods in their ostē calling of him father. Goe now (ye *wicked wretches*) and weepe, & mourne, for this, that being the *base broode* of *Satan*, and the hellish *monsters* of sin, yee have fathered your selves vpon him, whose soule doth *loath* you, because you are not *like* vnto him. It is *double blindness* you are given over vnto in this point; who having the whole *schoole* of *nature* in all the *works* of God, and the *vniverfall* and cleare current of his *word* to teach you this *one lesson*: That nothing produceth any thing, but that which is *like it self*: and yet you cannot learne to leave *lying* against the Lord, in laying a *false claime* vnto him, having nothing in you *like* vnto him. Pray for *eye-salue* to discern this evill, and  
waile

2. Thes. 2.  
11.

wayle before him whome you have foe wickedly abused; there is yet *a possibility* that you may become *his*, & be made like vnto him, for he hath power to change you from what you are, to what you should be, he can make [ *a thistle to become a myrrhe tree, and the bryar a fyrre tree,* ] he can [ *raise up children to Abraham of these stones* ] nothing is, or can be so *evill*, and *unlike* him, which he cannot alter into his owne *image*.

*Isa. 55. 12.*  
*Mat. 3. 9.*

And they that are thus changed *already*, are happy, and have the Lord for *their* God, to whome they may boldly, and freely goe as to their father, who hath graciously begotten them, whenas they can carry with them the evidences of his *holy image* in them, in *any measure* of that true grace they have received from him.

Note.

For this one thing we must *carefully* consider, (that we may not discomfort our owne soules) that it is not the likenes of *quantity*, or *equality*, but of *quality* only, that we *urge* vpon you, and that *God expecteth* in you. When *he* sayth, and we teach, that men must be *holy* as he is *holy*, *mercifull* as he is *mercifull*, &c: We doe not (*neither doth God*) *meane*, there should be *foe much* of these in you as in himself: *Noe such matter*: but only that there should be *some measure* of them, (& *any measure* doth argue *the nature* of a thing) the *truth* wherof, is also further discerned by the *growth* of the same. Now then if you can goe to God & shew him some *beginnings* of his owne graces, you are *his*. An *infant* the members and parts of whole body are exceeding litle, and of no strength in respect of one that is a *growne man*, yet is knowne by those feeble hands, and other weake lineaments to be the child of his father. Their *likenes* doth argue it, though they want *greatnes*  
And

And so is a childe of God approved to be his, by those graces that be in him, though yet they be *infirmes*, and infinitely short of that they should be. We may not then *desmay* our selves, and make voyde the evidences of our consolation in the Lord our God, because we have not *much* but *litle*, (yea *very much too litle*) grace and piety in vs, that which *we haue* must joy vs, that which *we want* should humble vs, we may make our claime by the very least graine of true grace we have gotten, but our clayme is confirmed by our encreasing therein and gayning of more.

He hath tolde vs that [ *he will not despise the* *small things*, ] nor [ *quench* ( but kindle ) *the smou-* *king flaxe*, nor breake ( but binde vp ) *the bruised* *reede*, ] and why should we *despaire* of our estate, in that which he doth not *despise*? no, let vs vn- fainedly blesse him for the first friuts of our interest in him, and beseech him to *stampe* and *imprint* his image more deeply in vs, that not only our selves may perceive it, but men may see it, and soe he that hath given it, may be glorified of vs in it, and by the cleare and comfortable assurance of our childe-hood ( by this our consimilitude, ) *Satans* assaults may be resisted, and himself constantly honoured of vs all our dayes. And this is the fourth signe of our right in our God.

The fift and last, ( wherof we will treat at this time ) is the *Spirit of God*. And this is the *absolute* assurance of our being *his*. Whosoever hath received the spirit of God, God hath received that man for *his owne*. This is affirmed fully by *Iohn*: who assureth vs that we are, nay [ *that we may know we are* *his*, ]

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his,

5.  
Signe.1. *Ioh.* 3.  
24.

*his, by the spirit which he hath giuen vs*] and hervnto the Apostle attesteth, when he telleth vs that [*if any man haue not the spirit of Christ, the same is none of his.*] This is further evident by such particulars as whervnto this spirit (thus given) is compared, to wit, to [*a scale, and an earnest penny*], and both these (as all men know) doe assure men of their right in any thing that is conditioned for, betweene man and man. And the Lord in discovering his spirit vnto vs vnder these *searmes*, doth thereby giue vs to vnderstand that it hath a *conveying* power and an *assuring* property to giue vs reall and vndoubted interest in himself, & all such good things as *from him*, are to be given to vs. Hence it is also that this spirit is sayd to enable vs by vncontroleable testimony to avouch, that we are the sons of God, and he our father and therevpon we are bidden by vertue therof to cry boldly *Abba father* that is to clayme him as our father.

*Obiectiō.* But here it may be some will say vnto me, it is past all question, and without controversy, that they that haue the spirit are the Lords, none doubt's of that, but all the matter is to know who hath it, and how any man may know whether he haue it or noe.

*Solutiō.* I answer it is true, this case of conscience is worth scanning, and debating at large, but it is not our purpose now to doe it further then appertaineth to the *Assurances of Gods spirit in vs* present point we haue in hand, and such evidences of the spirit in vs, as are also evidences of *our interest* in God, we will giue you, or some few of them.

*Assurance.* First therefore, the spirit of God where it is *effectually* received soe, as that by it we may know that we are Gods, is, that by it we are assisted to offer vp *spirituall sacrifices* to God, to pray in the spirit, or by the power thereof

therof speaking in vs, vnto him, who gaue this *his spirit* to vs. These prayers (that they may be knowne to be *spirituall*) most consist of such *matter* as this *spirit* (by the *light* therof shyning in vs) doth suggest and for their *manner*, they must be vttered (whether by voyce, or other wayes) with *such feeling* of our wants, & *such affectiō* to him, who can supply vs, as floweth from the *life* of the same spirit: and *concluded* with such assurance of successe by faith, as the joy of the same spirit doth minister to vs, & that whether we be *heard* or noe. For that *spirit* will *assure*, and *convince* every one who hath it, that the *event* of all our petitions is *good* because every *answer* given vnto vs, is evermore the fruit of the *infinite wisdom*, and *loue* of God vnto vs both which being (as they are) *combyned* in all the *issues* of our supplications, we cannot conceive (by any thing that *this spirit* begetteth in vs) but that it is *best for vs*, which way soeuer it be, if we speed *it is good*, if we speed not, *it is as good*, saith the spirit in vs, (*though our foolish flesh doth not think soe*) because God jmployeth the same *wisdom* and *loue* to deny vs *now*, as he did at *other times* to give vs our desires. And they that have *thus* received the spirit in this duty of prayer, may by the *presence*, and *power* of it workeing in *this manner* in them, be assured they have right in God, who himself is a *spirit*, & doth *thus* send his spirit into the harts of all his elect.

Secondly, the same spirit which doth thus furnish vs to *pray* for any good, doth also minister to vs, *resolution* and *endeavour* to doe all the good we are required vnto, by God. I say *resolution*, to be thoroughly perswaded that we ought, and *endeavour* to strive to the vtmost, that we may doe as much as *is possible* to



be done.

The spirit of God never work's *desire of having good from God*, without *desire of doing good before God*. It teacheth men how to *practise*, as well as how to *pray*: and make's men as willing to *obey Gods precepts*, as they are, that the Lord should *answer ther prayers*. And when once a man ha's gotten a hart thus resolved, vpon *vniversall and constant* obedience to the Lord, and that he had (*of the two*) rather doe the *Will of God*, then have his *owne Will* accomplished, he may assuredly know, he hath *right* in the Lord. And

Rev. 22.

14.

herof is the spirit of God a witnesse where it saith. [ *Blessed are they that doe his commandements, that they may haue right to, (or that their right may be in) the tree of life &c.* ] which tree of life, is *Iesus Christ*, the *Lord of life*. Is it not plaine here, that they who doe the commandements (that is, *doe their utmost to doe them*) have *right* in *Iesus Christ*, and may truly say he is *theirs*, and that they are *his*, by *right*. And this may yet more clearly appeare, if we consider that the Lord doth often vse this argument of his *interest in his people* as a principall instigation to persuade them to obedience. In the *praface* to the commandements, this is præmized to provoke their sub-

Exod. 20.

Levi. 18.

4-5.

Josh. 24.

17. 18.

jection to the whole law, [ *I am the Lord thy God* ] and againe, [ *I am the Lord your God, yee shall (therefore) doe my judgments and keepe my ordinances* ] and this was the reason of the peoples resolution in *Ioshuas* time [ *For the Lord is our God &c: therefore will we also serue the Lord, for he is our God* ] Now would God vrge it to his people, or his people *alledge* it to the Lord, in this particular of their incitation to all conscionable walking before the Lord, if it were not the *bande* of his spirit to

bynde

bynde them thervnto. He then, that hath received in himself a fetled *resolution*, that he *ought*, and a sincere desire, joyned with *endeavour*, that he *might*, walke in all the commandements of God, the same is the *Lords*; God will *graciously* acknowledg him, he may *comfortably* lay clayme to God.

Thirdly, as to doe all good, soe to suffer *all evill* of punishment or persecution and to resist all *evill of sin*, *Assuran-*  
and corruption, is a sure signe of the *spirits residence* in *ce.*  
vs, and of our *interest* in God by it. He that can *coura-* *Ren. 21.*  
*geously* endure the one, & *conscionably* doe the other, he  
is one of Gods owne *deare one's*. God himself hath spo-  
ken it, *He that overcometh, shall inherit all things, & I wil-*  
*be his God, & he shalbe my sonne.* The spirit of God doth  
not only *subdue us to it self* in all good, but it also *sub-*  
*dueth all euill to us*, & make's vs more then cōquerours  
in both, as the holy ghost telleth vs. To withstand im- *Ro 8.37.*  
piety *resolutely*, & to vndergoe persecution *valiantly*, is  
a property of one of Gods owne. When neither *tempta-*  
*tions* to sin, nor *tiranny* of men, can draw a man from  
God, it's a sure signe such a one is fastned to God, and  
sealed as *one of his*. Neither of these was ever given to  
any vngodly person, no lym of *Satan* hath any power in  
either. And nothing but the spirit of God can give this  
power to any man. He that hath it then, hath the spirit  
& he who hath the spirit of God, the same is *Gods*, as we  
heard before. Every one will judg that ceertainly he  
must be very neere to a man, who can neither be *entised*  
by any *alurement*, nor *constrayned* by any *enforcement*, to  
displeafe him, but that scornes all *advantages*, & beare's  
all *injuries*, rather then he will doe any thing that may-  
be greivous to him, who would not say; were he not  
his *neere freind*, or his *father* he would never refuse such  
*offers*

*offers*, suffer such *oppressions* as he doth, for his sake. By the same reason is our *nearenes* vnto God concluded. And this *conquering power* of his spirit, wherby we prevaile against all things in this kinde, is not communicable to any, but such who have received the same as their *earnest penny* and *scale* that they are the *Lords*. And these *three* (among many others which we might speake of) are sufficient *assurances* vnto vs, that we have received this spirit, which *spirit* doth *assure vs* that we are the children of God.

And thus we see the *signes* of our *interest* in the Lord our God, wherupon we have the more *largely*, and somewhat the *longer* insisted because it is *much materiall* to every man to know well, and be stedfastly settled, in the assured evidence, and *true tryall* of this point, wherin soe many wicked men doe *deceive themselves* by secure presumption; and soe many of Gods owne children are *deceived in themselves* (through their owne ignorance weaknes) for want of due information.

We have now no more to say touching this *use* of the point but ( *by these aforesayd signes* ) to set every one a worke, even a *searching* of himself whether he can finde them within him or noe. And therein let every one in *the feare of God* (and as he tender's *the favour of God*) deale *soundely*, and *unpartially* with his owne soule & *sift* himself as in the *sight of God*, before whome, he must appeare one day, and be judged according to this word which hath (from him) beene spoken *herin*. He that cannot *discerne* them in himself, let him *haste to the Lord*, of whome they may be had, & *cease* *clayming* any right in the Lord, till he have obtained them, and begin to *griue* in his owne soule, for  
that

that he hath beene *soe seduced* all this while , thus *boldely* to *abuse* the Lord, being none of *his* , not thinking themselves a litle *indebted* to his patience , who hath *rejourned* that *justice* ( which even for this sin ) might long since have seized vpon them, and sent them to *Satan* whose *vassalls* all such are , as by him are *set on* thus *blindely* to challeng the Lord to be *theirs*, without any *sight* , or *sounde assurance* of these *signes* in themselves,

And to them that have obtained & received them, who *doe see* them in *themselves* , and *can shew* them to *others* ; wherevnto come's all this that we have sayd, but vnto their wonderfull *consolation* , the confirmation wherof, flowe's naturally from the possession of these *peculiar loue-tokens* , which the Lord giveth to none, but to such, as to whome he giveth *himself* , that they that have *them*, might also know, that they have *him*. And what a happines that is , who can imagine? for what can a man have *more* , to make him *most* happy? he that *rightly* knowe's what *God is* , may give some guesse at the absolute , and vnspeakable advantages of that man, who hath *right* in the Lord, and from the *glimple* of them ( for that is *all* that can be gotten in this life, their *infinite fulnes* is reserved till we come to glory ) may learne to give some prayse ( *even with his sou'e* ) vnto him, for the most gracious *recovery* of this interest vnto vs , which once we *razed* out by our owne rebellion, & he hath *raised* vs into it againe, out of the riches of his grace. Who shall not *laude* him , and *loue* him for this? that when we were *soe wicked* that we would not be *his*, but *gane*, or *solde* our selves to *Satan* , he will, yet , be *soe* loving that he will give himself to be *ours* , and redeeme and purchase vs againe

again(e) *(though it cost deare)* to become *his*. Oh, that we could magnify him according to *this mercy*, but it being beyond measure, we are not able to attaine to *such a strayne* of thankfullnes, yet let vs *(dearely beloved)* straine the utmost we can, and doe our best to breath out his honour, who hath made vs soe jnestimably happy.

The saints of God haue abounded in times past, and both *blessed God* because he is the God of his people & *blessed those people* who are the people of God.

*Deut. 33.* Moses thus blessed *Israell*: & soe did *Solomon* too; *David* exceeds all other in this subject, and is soe oft vpon it, both for *himself* and for the *people*, as if he could neuer say enough to the point. Soe we finde [ *Blessed is that nation whose* ] *God is the Lord, and the people that he hath chosen* for his inheritance; and the same in another *psalme* (yea in many other *psalmes*) is repeated, And in the name of all the saints he speak'es [ *all thy workes shall praise thee o Lord, and thy Saints shall blesse thee* ].

*Psa. 118.* And for his owne part, [ *Thou art my god and I will praise thee, thou art my God and I will exalt thee* ]. And last of all, on the behalf of all lands, [ *Enter into his gates with thanksgiving and into his courts with praise, be thankefull unto him and speake good of his name* ] and why? even for this, that [ *We are his people, and the sheepe of his pasture* ]. Now goe we and endeavour to doe likewise, seeing he hath shewed the like loue vnto vs, that our *whole man soule and body*, may blesse him all our dayes.

As also seeing it is such a *marueillous mercy* to be the Lords, let vs by all meanes make our vse and benefit therof; so often as we goe to him by *supplication*, and soe often as *Satan sett's vpon us* by *temptation*, let vs help

help our selves herewith , for it is both a singuler *jnducement* to moue the Lord to shew vs *mercy* , and it is also an excellent *sheild* against Satans *fury*. The Lord cannot withhold *his favours* from his owne , neither can the Divell fasten his *fiery darts* vpon them. To *proue* our selves Gods , is armour of *prosse* against him, he cannot peirce it, or wounde vs, soe long as we have it well *gyrt* about vs. But if we leave it off , or let it hang *loose* , we may soone be hurt. Let vs looke to it then, and be carefull herin that we *damage* not our selves, and give our enemy *advantage* against vs. If herin we acquite our selves well , and can *follow* the Lord with this fruit of his loue , *his hart is open* to vs for good, if not, *Satan* will *fellow* vs, & *we lye open* to him for evill. It is good then to make our best of this our *interest* , and to plead it vncessantly before the God of heaven , from whome we have it. Whensoever we speak to him, let him heare of vs, as of those that have *right in him*. Whatsoever we beg, let this be remembered , [ *I am thine* ] for this hath beene vrged by all the people of God , when they have prayed for any thing.

for *illumination* : I am thine , oh give me vnderstanding

for *preservation* ; I am thine oh saue me :

for *confirmation* , or compassion , I am the son of thy handmayd &c.

And soe for all other comforts of any kinde whatsoever , this was ever vrged , as we might abundantly instance in *Moyse*, in *Dauid*, in *Elsah* : *ichosaphat* : *Hezekiah* , and many more , who many a time pressed God with it. Yea ( *which is well worth our nothing* ) God himself hath often rendered *this* , as *that* which hath ( *as it*

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were)



*Is. 41. 8.*  
*ver. 9.* were ) wrought vpon himself to respect them in his  
 grace, as it were easy to alledge out of *many* scriptures.  
 That *one* may serve for all, which we finde by the pro-  
 phet [ *But thou Israell art my seruant, Iacob whome I haue*  
*chosen, the seede of Abraham my freind &c. Thou art my*  
*seruant, I haue chosen thee and not cast thee away.* ] And if  
 the Lord himself doe make this vse of it to *magnify*  
 his owne grace to vs, we may cōfortably plead it befo-  
 re him to preuaile with him therewith; we may be well  
 assured that, *that* which he makes an argument of  
*magnifying* his mercy on vs, would be of excellent *vse*  
 and *force*, to pleade before him to moue him to *mani-*  
*fest* the same mercy to vs. Let vs not then in any  
 wise be *sparing* herin, we cannot be too *bolde*, nor too  
*abundant*, the Lord *like's* that *prayer*, and *loue's* that *sui-*  
*tor* the better, that is most full of it. And the diuell  
 will have least to doe with those which are *neerest*, and  
*fastest* to God. And therefore ( to conclude and  
 shut vp this point ) be it now our perpetuall care and  
 endeavour to doe according to the tennor of *that*  
*truth* we have heard in this our *first instruction* arising  
 from this *interest* so *slissly* pleaded by this blessed Pa-  
 triarch, in that he enter's *thus* into his petition, with  
 these words [ *O God of my father Abraham, and God of*  
*my father Isaac : &c.* Shewing clearely that he that  
 would have his prayers *enter into heaven*, and be *enter-*  
*tainned* with God, must goe in this way, with them.  
 And soe much for our *first* lesson laide downe in the-  
 se words.

The end of the first Sermon.

Having

**H**aving done with his *first* encouragmēt, we proceede to the consideration of his *secōd*, as it lieth in the text following [*Thou Lord which saideſt unto me, Returne into thy countrey &c.*] wher in he (*now*) pleadeth his warrant he had *from* God, as (before) he did his *interest* he had *in* God. And herein we have *two* things to thinke off, the *first*, is the warrāt it self, the *second*, his *assuming*, & *application* therof home to himself.

The former to wit, his warrant he divides into two particulars:

1. a precept: *Returne into thy countrey &c*
2. a promise *and I will deale well with thee.*

From both which, we might well note vnto you (in the next place) this *worthy lesson*, that *What soever we doe without warrant from God, is wickedly done. So much warrant as any man hath to doe any thing, soe much comfort shall he haue in the doing of it.*

If this were not an absolute, and an vndenyable truth, why did the *Lord giue Iacob* this comission for his journey, or why should *Iacob take it*, and make this vse of it to God himself, as he doth: it were no *favour* or *mercy* to haue it, no point of *faith*, no *part* of our *duty* to vse, or to vrge it, if we might be justified in any thing we vndertake without it. But wee purpose not to prosecute this point, at *this presēt*, but to take another occasion (if the Lord please) to handle it at large.

The thing we ayme at, is not soe much the *master Doctrine* of the warrant it self, as *Iacobs* taking of it home & applying of it to himself, in that he saith [*Thou Lord who saydest unto me*] From which practise of his, we may obserue, and you must learne thus much. *That it is the duty of every christian to carry the word of God home to his owne hart, and to apply it particularly to himself.*

Looke what sacred truth the Lord hath left *recorded for vs*, and either in any *generall speciall*, or *particular* rule of his word *revealed to vs*, as tending to our particular estate, the same soe farre as it *toucheth vs* in any thing that doth, or may concerne vs, the Lord looke's we should lay it to our harts, and appropriate it to our selves as *our owne*. Every true christian is bounde to apply every part of Gods truth to himself, evermore making that his owne, which is mean't to him.

The instance of our text, containeth so cleare an evidence and confirmation of this doctrine, and this holy *Patriarchs* practise is *so pregnant* for the point, that we shall not neede to seeke farre for more witnes, to enforce the truth of it. Let vs a litle consider his carriage herin.

We heard *before*, how God had spoken vnto him, about this busines of his removall into his countrey, here *now*, we have himself not only *relating* what God said to him herin, but also *appling* the same to his owne hart, and state: now that he is to goe to heaven for direction and comfort in the same, in *speaking* to God, he *speakes* that which God spake to him [*thou Lord who sayd vnto me &c.*] he cleave's fast vnto that which he heard from God, and let's God heare of it from him againe, he claymes Gods kindnes, builde's vpon his precept and promise as vpon a foundation of direction, consolation and assurance, sufficiently able to beare him out against all opposition what-soever. The precept leade's him to begin his journey, the promise hartens him to goe on, *both* are good to him in the duty he had to doe. And (we see) that as Iacob is faithfull in applying all this, so is the Lord *carefull* in re-

in reporting this his practise vnto vs , and make's *Moses* ( many yeares after it was performed ) to receive it from his spirit by inspiration , and to register it in this his *blessed booke*, that it may remayne written for all ages to come for *his approbation* , for *our imitation* , that we might follow him who hath gone before vs herin, and not only know, what *Iacob* hath done but what the God of *Iacob* require's of vs from this light of his truth, both to know & to doe , in any such cases as may ever become *ours*, in any passage betweene the Lord and vs.

In a word , what he here did, is therefore written and related, that we might goe and doe likewise, walking in the same path which this true survant of God hath troden out before vs , which if we shall endeavour conscionably to doe, and to be vpright with the Lord in the same , what our benefit and advantage shalbe, the sequell will shew , and we shall ever finde it our happines to lay Gods truth to hart. Thus we see the case is cleare in the particuler of our text.

If we shall looke further abroade , for our more assurance in the truth of this instruction , and take vp such testimonyes as we might soone finde, & fasten vpon to this present purpose , multitudes would flow apace vpon vs , and it would be much more easy to *ouer-abounde* , then want any , evidence. But we will not cloy your memories with a multiplicity.

Shall we enquire at the *Law* , according to the holy *Prophets* counsell ? why , it is cleare for this point. It is a *ruled case* with , the great law-giver, even the, Lord who is [ *that one law-giner , which is*  
able

Dent. 6.  
6.  
ver. 7. 8.

able to *saue and destroy* ] hath given it once, and againe, and many times in expresse charge to his people. Consider seriously what he saith by Moses [ *And these words which I commandeth thee shalbe in thy hart* ] And thou shalt teach them to thy children &c. And thou shalt binde them for a signe vpon thy hand, and they shalbe as frontlets betweene thine eyes. ] Now what meanes all this? what may all these *injunctions* intend which are set downe here, and iterated *elsewhere*? Surely there is something in it, that we must have them so *engrauen*, that our *min-des* may possesse them, our *mouthes* may publish them, at home and abroad, by day, and by night, at bed and borde, to our posterity daily, to others occasionally, can all this be for *formall discourse*, or *superficiall acquaintance* with the word of God? no sure, there is more meant then this, come's to ( *which alone is nothing* ) the Lords minde is, that we should have *speciall familiarity* with his word, and be in *continuall meditation*, and practise therof, ( signified by the binding of it on our hands and eyes ) *all these particulars* that are named here, are to perswade vs to *that one principall truth*, that we teach, to wit, that we must take home all the holy truth of God into our soules.

From the *law* we may passe to the *Prophets*, but as we goe we will see what *Solomon* saith to it, which if we doe, we shall heare of many heavenly sayings to this purpose both in his *Proverbs*, and his booke called the *Preacher*.

Pro. 2. 1.  
ver. 2,

In the *former*, we have *many counsells* to this practise with *comforts* belonging to them. As *first*, where he exhorteth men to [ *receiue Gods words, and to hide his commandements, to encline their eare, & apply their harts to knowledg and vnderstanding.* ] And againe, that men should

should [ *not forget the Law of God, but let their harts keep<sup>e</sup> his commandements* ] and yet againe, that we ought to endeavour that [ *our harts doe retaine Gods Words,* ] and that [ *we embrace them, and in noe wise, let them goe* ] he is much vpon this matter, as vpon a thing of much consequence, and mighty importance, often advising all men hervnto. And in his latter booke, he tell's vs that [ *the Words of the wise, should be vnto us as goades, and as niales, fastned vpon us, yea, into us* ] sticking close to vs, and keeping fast within vs. cap. 3. 1.  
exp. 4. 4.  
ver. 8.  
Eccles. 12. 11.

Thus we see *Solomons* minde, and know well what it is, and now let vs aske the *Prophets*, and they wil soone tell vs theirs, ( for *Moses* and the *Prophets*, and all the *men of God*, are all in one tune for this truth ) it hath beene evermore their manner to come to men with Gods message, and to tell them their owne from him, not going behinde the dore, or speaking behinde their backs, but personally, and to their heads, delivering the minde of God to the mightiest of them, as it were easy to instance in innumerable examples, not only of these more generall prophecies, that concerne peoples and nations, but in those most speciall which were indinidually directed against Princes, Potentates, & the great one's of the earth, as the king of Iudah, *Israell*, *Babell*, *Egipt*, *Nineveh*, &c. & the like, every of which with many more, were spoken too, to their faces, in those particulers wherein the Lord did intend they should know his minde.

Soe we see we have the *Law* and the *Prophets* sure to vs in this particuler, if now we shall also give eare to the *Gospell*, it will also give abundant evidence hervnto both from *Christ* himself, & also from his *Apostles* in this point: *Christ* sometimes spake plainly and spake  
noe



noe parable, as where he saith [*Blessed are they that  
 heare the word of God and keepe it*] sometimes (and more  
 then once) in diuers *parables* he is againe vpon it, as  
 in the parable of the *seede*, which must be layd deepe,  
 and covered close in the grounde, and not superfi-  
 cially *sowed*, for every foule to carry away: in the *par-*  
*able* of the *leauen*, which must be raked vp into the  
 midst of the meale, and be *mixed soe* with it, that  
 it may never be severed from it againe, but *leaven*  
 every part of the lump. And for the *apostles* they  
 are of the same minde with *Christ* their *master*, and  
 speake to the same purpose. *Peter* would haue vs  
 1. Pet. 2. [*receiue the word as new borne babes receiue milke*]  
 2. which is not only eaten & swallowed, but concocted  
 and digested, and becometh *nutrimentall*, and is con-  
 uerted into the substance of their bodies. *Paul*, would  
 col. 3. 16. haue it [*dwell in us richly*] that our harts might be a ha-  
 bitation, or house to receive and harbour the same.  
 Jam. 1. *James* he would haue it [*engrafted in us*], and *soe incorpo-*  
 21. *rated that it might (as it were) become one with vs*, and  
 being *soe*, he assures vs of the saving power therof,  
 saying it wilbe [*able to saue our soules*].

And now having all these witnessess, what can we  
 haue *more*, or what neede we *soe much*, to confirme a  
 truth so cleare, & here (you see) is the *vniversall* assent,  
 and concurrence of all Gods *seruants*, yea, and of his  
*sonne* too; every one that spake by his spirits inspratio,  
 spake more or lesse, to this truthes confirmation.  
 But it would be needeleffe to adde more testimony.

Let vs come to consider of such *reasons*, as may  
 further leade vs into the light, and perswasion herof;  
 that we may see as well, *Why* we must *thus* take home  
 Gods truth, as only to know that *soe* we *must* doe. It

is a

is a wise mans part , not only to know *what* he must doe, but also to vnderstand *why*, that the *reason* of his duty may be discerned of him, as well as the *junction*.

And if we apply our selves to consider , wherefore we must *apply Gods truth* in this manner , we shall soone perceive , that it is a thing consorting with cleare, and apparant *reason* and that, in diuers respects some few wherof, we will lay downe before you.

First , our application of Gods worde , was ( in regarde of vs ) the *mayne end* of his publishing the same vnto vs , he *reuealed* it that we might *receiue* it, *Reason.* it was left *written to us* , that it should be *written in vs*.

Doth not God himself give vs this as a reason in plaine tearmes , and that by more then *one* or *two*, of those whome he sent to deliver his minde.

*What saith Moses* to all *Israell*, and ( in them ) to *Deut. 29.* all the *Israell of God*. [ *Things reuealed belong to us, and to 29. our children* ] what God hath reuealed , is reuealed to vs, and for vs, and appertaineth ( by his appointment ) to vs. *What saith Paul*, to the *Romans*, and ( in them ) to all *Christians*, [ *Whatsoeuer is written is written for our instruction, that we through patience and comfords of the scriptures might haue hope.* ] And the same is sayd of more , whome we name not now. Now if soe it be, that this was a principall parte of the Lords minde and meaninge, *to leane* his word with vs that it might *cleaue to us*, and we lay it close to hart, then it must follow , that either we must *faithfully* endeavour to doe according herunto, or *prophanely* neglect the same, and soe ( as much as in vs lyeth ) *impiously*

M

*frustrate*

*frustrate*, the gracious intendemēt of our most loving God, which if *wisfully* we shall doe, what can be a more *wicked act*? what can bring a more *wofull effect*? may we not most justly expect that the punishment of such an impiety wil be *unspeakable to utter, insufferable to endure*. So then, seing this is Gods end in *recording* his word that we might *reccie* the same, let vs (by all meanes) attend ther-vnto, and doe our best that he may attaine his owne end which he hath made knowne vnto vs.

2.  
Reason. Our *second reason* may be taken from such *similitudes* and semblances, vnder which, the word of God is represented to vs.

And in the survey of them, we shall soone apprehend reason to beleue this point. Gods word (in regard of our receiuing of it) is *compared* to many things but these are the most *pregnant* among others. Some times it is likened

Isa 55.

10. 11.

mat. 4.

Psal. 107.

20.

to raine, *As the raine that falleth on the earth, so shall my word be*

to foode, *man liueth not by bread only, but by every word of God*

to physike: *he sent forth his word and healed them*  
to armour: *Take vnto you the whole armor of God: the sword of the spirit: the gospel of peace: &c.*

And to a multitude more of such things as these are, all which, are nothing, but only in their *application*, all the vse and benefit of each of these consisteth wholly *therin*: *common sence* will say so much to vs. For, *what is rayne*, soe long as it hangs in the *cloudes*, and fal's not into the dry & *thirsty* earth, which many times *yawnes* and *gapes* for it before it come? *what is foode*, while it is in the *bakers shop*, or *butchers shambles*, or in our *kitchen*,

*kitchin*, or on our *table*, or in our *moutbes*, if we receive it not into our bodyes? *What is physike* to vs, while it remayneth only described in the *physitians bill*, or enclosed in the *apothecaries boxe*, or in our *owne hande* or any where els *vnapplyed*, if it be owtward; or *vnreceiued* if it be inward? *What is armour* or munition, while it is in the armorers *shop*, or in our *owne sheath*, or taken into our *owne hand* & not drawne out for our defence.

We all know, that all these excellent things are annihilated, and made vterly vnprofitable to vs, having noe power to doe vs any good, vnlesse we take them to vs. *Noe raine*, can make the earth fruit-full: *noe fooode* or *physike* can make the body healthfull; *noe weapons* can defend vs, *nothing* can pleasure vs; *Without application*. The *earth* must drinke in the *raine*, the *fooode* and *physike* must be *taken in*, the *armour* must be *gyrt on*, and then shall we be *bettered* by it, wheras, if these things be not *soe applyed* they *perish*.

Now the Lord in his wisdome, suiting his word vnto these *resemblances*, which are such as we (*even in our Weaknes*) may easily vnderstand to be *wholy lost*, in case we *lay them not home*, doth therin by *plaine reason* teach vs this *point of religion*, that as these earthly and naturall *creatures* and *comforts*, soe also his owne *eternall* and *heavenly Word*, will not, nor cannot doe vs any good, vnlesse we make the same vse of it to our *soules* as we would doe of these things for our *bodies*. And it is not to be acknowledged as a meane favour to vs, considering our wonderfull incapacity of vnderstanding, that it pleaseth him thus in pittie our frailty, to cloath these divine and celestiaall things in such *temporall comparatiues* as are familiar with vs, and wherin we may soonest, and easiest apprehend them.

For we can sooner ken a *holy thing* in a sensible *habite* borrowed from *art*, or *nature*, then in his *owne*. This the Lord *saw in us*, and therefore he put's his owne spirituall things into such *similitudes*, as wherein we can best *see them*. And this is our second Reason.

Now seeing we see so cleare a light of reason shynning to vs, both from *Gods end* in revealing his word: and from *the end* of all other things he hath given vs for our good, and that from the consideration of *both* these *sorts* of things, it is now very apparant, that nothing is, or can be further good to vs, (*how good soeuer it be, in it self*) then we take it to our selves; we cannot but assent to this truth, as to that for which, we see sounde reason to beleewe and embrace it.

And *these two* shall suffice for reasons of this instruction, not that we could not vrge, or alledge *more*, (*which were most easy to doe*) but because we shall haue *fitter* occasion to make *use* of them in one of the *uses* of the point, whervnto we will now come and lay them in the same order that the vses of the former point did, towit,

1. *to Gods people.*
2. *to wicked men.*
3. *to all men.*

1. *Vse.*  
 to the  
 saints.  
 2. *folde.*

And *first*, for the people of God, we must from this point of doctrine send them a *double portion*: namely, *one* of singuler *consolation*, with (I am sure) they *desire*; and *another* of just *reprehension*, which they doe (as assuredly) *deserue*. And the *worst*, they shall have *first*, that soe when they have beene well *chidaen*, for their avernes, we may afterwards *cheere* and joy them, in their piety and holines. All phyisitians of the  
 body,

body, doe first purge the *peccant humors*, and then give *cordialls*; in like manner must we doe with our *spirituall patients* in this particuler, for I know not in what one point of heavenly truth, the people of God are more *peeuish, froward, and aduerse* then in this, and therefore we must endeavour to deale the more throughly, that we may make them most *healthy*, wherein (by too much experience) we finde them soe exceeding foule and *faulty*.

Wee wil begin then, with their just *reproffe*, & if that worke *kindely* with them, the consolation following wilbe more *seasonable* to them. And how farre even the *faithfull* may be deservedly and, *tartely* spoken to, will evidently appeare to him that obserueth their *grosse irregularity* in this sweete point of Gods saving truth, wherein it is *heavy* to see, how *greivou* they are to God, who in the tendering of this truth, is most *gracious* to them: His *offer* is a wonderfull *mercy*, their *refusall* is a wofull *impiety*.

Whether it be their *ignorance*, or *diffidence*, *fear* or *faint-heartednes*. one or other, any, or all these, or any thing els, it is to me vncertaine; but sure it is, that *the Dinell it is*, that make's them soe *froward* and *affrightfull*, that they doe not, (*and they pleade they dare not*) take home Gods holy truth to their harts, but forbear it as *forbidden fruit*, fearing to *taste*, *touch*, or *handle* any of that which the Lord in infinite favour intendeth to them, being that which doth clearly *concerne their states*, and would, (would they be so wise as to apply it,) assuredly *comfort their harts*.

Nay, *Satan* is so mighty in them herin, and doth soe *strongly possesse*, and *strangely perswade* them, that they

I.  
Reprehē  
sion.



they doe not only not *accept*, or *entertaine*, but doe *shun*, *decline*, and *anoyde*, the words of grace, and fly from every precious *promise* as from some deadly *poysen*, or stinging *serpent*, and when we have vrged, and pressed all that we can conceive to be of any power to perswade men to participate of the sweete sayings of God, they put of all from themselves, and send vs away with *senses* exemption, and alienation of all that the Lord meaneth in mercy to them, saying of themselves as *Iehu* to wicked *Ichoram*, [ *What hast thou to doe with peace* ] or as the wicked *Iewes* to *Iudas* [ *What is that to vs?* ] Thus are we put off, and thy put out, of the possibility of any of this comfort when we ( or rather the Lord by vs ) speake's peace vnto them, *What have I to doe with peace?* if we open Gods good treasure vnto them, and endeavour to conuay the riches of Gods truth vnto their poore distressed harts, then, *What is that to me?* They will graunt all we say to be true in it self, as it is Gods word and give full, and free assent to the same, but if you offer to bring it home to them, it is none of theirs, *not true of them*, they have a *superseedeas* for it from *Satan*, to make it all voide, and of none effect in their particuler, the property is altered if it come to be *their case*, that which we speake is *all true* but it is much *mistaken* if it be brought home to their harts and states, as if all that *God spake* were true, but all he *spake to them*, were false; then which conceit, what can be either, more *unreasonable* or more *abominable*.

Thus doth *Satan* labour to pervert and frustrate the faithfull word of God, which he hath left to prop vp, and sustaine the soules of his saints in their distresses.

*Eph. 4 27.* In which attempt of his, who have [ *giuen more place to*  
the

*the diuell*] then the children of God who are expressely forbidden to doe it; and who have not knowne their heauey father soe well as to trust him in the truth of his blessed promises, but have an eare *open* to every *infernall suggestion*, and *shut* against Gods owne *sure consolations*: refusing those sweetest words of grace which might ( if they did receive them ) make them truly happy.

A practise, of such peevishnes and impiety, as must needes be very *hatefull* and displeasing to God, very *hurtefull* and pernicious to those that are faulty in it, because it is most apparantly repugnant.

*to the nature of God.*

*to all his precepts.*

*to all his childrens practise.*

It is every way against the *nature of God*, as doing infinite injury, disgrace, and indignity; *To that wisdome* that revealed these his promises, and sorted them out according to our afflicted state: *To that truth* that confirme's and seal'es them to vs, and vs to them: *To that loue* wherby we are accepted into the number of those who are capable of them, which is not the case of every one, (no, it is noe common thing) but proper to the Lords owne sheepe to feede here, and to them alone are the comforts of his blessed promises enclosed.

And as against his *nature*, in his wisdome, truth, and loue, soe further is this practise against his *law* commanding vs to doe otherwise. for are we not enjoined (*as we were before informed*) to lay them to our harts; to binde them on our hands; to hyde them within vs; to have them still about vs, as the ornaments we weare to *adorne* vs, or the *weapons* that *defend* vs? is it not the minde

minde of God (doe not we know it to be soe?) that he would have the soules of his saints to be the *harbour receptacle*, & *storehouse* of all commodity and advantage *spirituall*, that comes from heaven?

And as it opposeth both his *love*, and his *law*, (*two wofull things to be withstood*) soe also, goe's it aganist the holy *practise* of all those his most beloved one's, whose *examples* ought to have beene our *instructions* & *encouragements* herein, whose faith we should have followed, considering what was the end of their conversation; their forwardnes (in this particuler) shame's your sloath, their holy *resoluce* your base *cowardice*, & grosse *negligence*. Doe but looke vpon some few practices & fet them before you for your further conviction; O yee of litle faith. *Moses* was (*after a sort*) forbidden to fasten vpon God & his promises, & promised sayre too, if he would let the Lord alone, & not presse him on *Israells* behalfe with his words of truth, yet he will not cease or be fet downe, or sayd nay, but come's vpon God with many a strong argument drawne from his owne evidence, and doth not leave him, till he hath prevailed with him. And if he did this *for others*, (and that when God did *seeme* to *diswaide him*) what would he have done *for himself*, where God did *command him*?

*Exod. 31.  
10. 11.*

*ver. 13, 14*

*Neh. 1. 5.  
10.*

*Nehemiah*, (whome we named in the former point) doth also most eagerly entitle himself, and the people to the ancient promises of God made long before, & is an earnest suitor to the Lord, to make that *good* vpon them, which in his *goodnes* he had many yeares agoe promised to them.

But of all other, and aboue all other, *Dauid* doth exceede in this one thing, and may be the speciall patterne of all Gods people in this practise, he was good  
at it

at it indeede, as we might see in many *Psalmes*, but if we survey but some particulers of that one, wherein he aboundeth, we shall see cause of wonder and admiration to see the odds betweene his faith, and the infidelity of Gods people now adayes. Let vs see how he behaveth himself. *Sometimes*, he putteth God in minde of his promises, [ *Remember thy promise made to thy servants wherein thou hast caused me to trust.* *Sometimes*, he revealeth the comforting, yea the quickening power of them, [ *it is my comfort in my trouble, for thy promise hath quickned me.* ] *Sometimes* he prayes for them, and rests vpon them, and doth ( after a sort ) challenge God of his promise. [ *Let thy mercifull kindnes be for my comfort, according to thy promise.* ] *Sometimes*, he proclaimes the sweetnes of them to his taste ( and that he could not if he had not taken them neere ) [ *oh how sweete unto me are thy words &c.* ] And lastly, ( not to be too tedious in instancing ) he doth lay a downeright clayme vnto them, as his owne land intayled to him, and never to be taken from him [ *Thy testimonies haue I claymed as myne heritage for ever, for thy are the joy of my hart.* ] Thus doth good *Dauid* bestirre him herin, and goe's before all Gods people, whose commendation, and comfort it would assuredly be, to trace him in these steps.

But we neede not stand on *particular persons*, for we finde that *whole churches* have done the same, in the dayes of their sorrowes. So we reade of the church [ *Haue respect to thy covenant* ] and againe [ *The Lord will not cast off his people, nor forsake his inheritance* ] and yet againe [ *Thou wilt performe thy truth to iacob, and thy mercy to Abraham which thou hast sworne to our forefathers of olde.* ] In all these ( and many the like, which

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we

*Psal. 119.**ver. 49.**ver. 50.**ver. 76.**ver. 103.**ver. 111.**psal. 74.**20.**Psal. 94.**14.**micab. 7.**20.*

we spare to vrge), we see the saints carriage, and practise, whether we cōsider them *apart* or combined *together* into one body.

And now is it a small thing that this *threefolde corde* should be soe lightly broken, wherwith the Lord would binde his people to this practise? shall *himself*, his *law*, and his *holy ones*, be all so slighted of vs? Have we soe many *worthy inducements* to draw vs on, and soe many *worthies* that have gone *before us*, and shall we lye *behinde*, and not once *strive* or *stirre* that way, nay (which is yet worse) run a cleane contrary course, and fly from our owne comforts, to the fearfull *dishonour* of God, and *danger* of our owne soules through this desperate infidelity?

Oh deare Christians, whervnto will this come? what shall we say vnto you? how shall we intreat you? let vs demaund the apostles question, [ *shall we come among you with a rod or with the spirit of meeknes* ] when we have to doe with you for this fault? well, I know we must be *wonderfull wary*, when we have to doe with *wounded consciences*, we will not be too *tart* with the Lords *tender lambes*, but endeavour (since reproofe must have place here) to mixe *reprehension* and *com-miseration* together, inasmuch as we have to doe with *afflicted soules*, and *humbled spirits* which speake not according to the truth, in a settled *resolution*, but according to the *distraktion* and terror of some present *temptation*, wherwith their adversary the diuell doth so feircely assault, and soe furiously fight against them that they are not able to stand vnder his *stroakes*, but faint and sinke, because he is so *violent* and they soe *impotent*; sayne they would be better perswaded, and beleeve, & professe otherwise, if they could; but their  
 enemy.

2. Cor. 4.  
 21.

enemy aboundes with *outrage*, and they are voyd of *courage*, and hence it is he overules them, and having *captivated* the power of Gods *spirit* in them (for the present) he make's them speake according to his *owne*; & the truth is, that the people of God (in their perplexity) are the *diuels parhots* and by him made to vtter that evill, which (many times) he knowe's not well, how to vent otherwise.

Oh, that these poore soules (*the true & most proper subjects of all good mens pittie, and prayers*) did but well know, and were throughly convinced, that it is not they that doe it, but *sin*, yea *Satan* dwelling in them, & that the Lord will of his especiall grace *discharge* them of it, and charge it (as well he may) vpon him, who is both *his* adversary, and *theirs*.

But the diuell is so subtile in dealing with Gods *sorrowfull* saints, that he will be exceeding loth to be seen in this, or knowne of it, but rather layes it vpon God, and provokes many a distracted saint (*that is not himself*), to surmize, that it is no small impiety against God to appropriate the promises. And the better to seduce them therin, he puts *such pretences* into their *minde*s, and *mouthes*, as they *dream*e and imagine to be of God; against whome they thinke they should *fearfully offend*, if they should clayme these heavenly comforts to themselves. Which *pretences* of his, seing they are the maine *impediments* which hynder the happines of Gods people, let vs take such *knowledge* of them, as may make them apparantly *knowne* to be infernall, & therefore in no wise to be *beleeved* but alwayes *abhorred*. Among many other, *two* (to my *observation*) are most vsuall, & doe prevaile vpon the faithfull & soe asright them that they dare not meddle, but doe (*in some sort*



*me* sort forsake their *owne* mercy. He suggesteth into the dejected soules of these afflicted saints to make their harts the more fearfull

1. *that* the promises of God are *not assigned* to them *by name*, how then can they have any interest in them?
2. *that* they are *soe unworthy* of them, in regard of their *wickednes*, that they dare not owne them or have any thing to doe with them.

These are the *scar-crowes*, the *bug-bears*, wherwith he make's them to forbear, and put off all.

But you that thus speake, according to *temptation* now speake according to *truth*, and *shame the diuell* the father of lyes, who suborne's these fruitles things against you, to rob you of the riches of Gods vnspeakable grace: *Spake out I say*, and tell me: Is not this [to *darken the truth of God by words without knowledge*, which no man ought to doe?]

Reu. 1.

2. Cor. 1.

20.

Is not this to disparage his truth and faithfullnes, who is [ *Amen, the true & faithfull witnes* ]: & that faith that [ *all his promises are yea and Amen vnto us* ] that we might be rooted in the assurance of them?

Is not this to be beyond all Gods boundes & to be *besides ones self*, in our spirituall estate, & being overcome of a *mysticall frenzy*, to cast of all affiance in the Lord, speaking strögly in this distemper as Iob did, *if I had called vnto him, and he had answered me, yet would I not beleeve that he had hearkened to my voyce.*

Iob. 9. 16.

27.

And shall we *stand* on that which (we see) will *not beare* vs, but *let vs fall*, nay, throw vs downe and *make vs fall*? for *soe* will these aforesayd pretences doe.

No, be it farre from vs to doe *soe*. And that it may be *soe*, let vs come neerer, to a more straight and nar-

row

row inquisition touching them: which that we may the better doe, we will set vpon them *seuerally*, and soe set them out before you, that *we may shew* them, and *you may see* them, to be the base *subornations of Satan*, and by him bent to *abuse* God, and *beguile* you of your blessednes; and these *two* are all his only *ends*.

For the *first*, which *sticks* so much with many, and wherat they *stumble*; to wit, that because they are *not* <sup>*Preten-*</sup> *named* they dare not intermeddle; they know not that <sup>*ce.*</sup> they are *mean't*, or may make *bolde* with that which is written, and wherein others are *by name interested*. You tell vs that you finde these good words in Gods booke and doe nothing doubt of the truth of them, no question but the Lords minde was, that *Abraham*, *David*, and those other whose *names* are recorded with these comfortable sayings, should reioice in them (and if their harts did not leape at them they were too blame) seing these consolations were directed *personally* to them: had they beene soe *to vs*, we could have beene happy, had we beene *the men*, it had beene *our* consolation also: but alas who are *we to them*? where are *our names* to be founde?

But what a poore, and pittifull *plea*, this is, how idle *Evinde-* and empty of all good evidence to proue any thing *ces* either directly or by consequence (to this present *against* point, or any other good purpose) will quickly *ap-* *it.*peare, if we once come to *looke* into it, and as we discover it, we shall see, there is nothing worth *looking* vpon, in it.

Only, here by the way, (before we set vpon it) we may discerne a subtilty of *Satan* wherby he doth notoriously abuse *you*, as once in another case (he did) divers *others*. For when as there was some question made

act. 18.  
14.

made of *Pauls* doctrine; *Gallio* told the *Jemes* that if their motion were a matter of *weight* and substance he would have hearkened to them, but being but of *words* and *names* (as he thought) it was not worth the hearing. The truth was, that *that* matter was of more then words or *names* or such *triviall* stuffe, even of the foundation *Iesus Christ*, and the truth of the *Gospel*, but the diuell deluded *that Gallio*, (as now he doth many a man) to thinke *slightly* of the great things of God: but here he doth *contrary*, for this which we haue in hand, is but a question of wordes and *names*, and no more, and he strikes this impression *deepely*, as if all the *happines* of a christian, and all the *hope* of heaven, lay vpon it. Thus *doubly* deales the diuell: to a wicked man the *mayne truth* of God shall be a matter of no *weight*, and to a childe of God that which hath no *weight* at all in it, shall overbeare the *mayne truth* of God,

But this *by the way*, to shew how *Satā* befoole's both forts. I would all Gods people were as *wise* in this, which is of no moment, as *wicked Gallio* was, in that which he thought to be *foe*. And that they may be *foe* we will now lay open the *nakednes* of this matter of *names* in particuler, and that so clearly (I hope), that hereafter it shall not be *foe* much as *once named* among christiāns, when they shall once see, the *notable vanities*, nay the *notorious impieties*, that will follow vpon the pressing of it, to this purpose. And that they may be seene how sinfull they are, we will set some of them downe *in order* before you, wherof you shall doe well *seriously* to consider, for you shall finde them exceeding grosse.

1. Eui-  
dence cō-

*First*, it thwarteth, & manifestly overturneth Gods  
most

most *wise* and *gracious* manner of speaking by his spirit thought out the scriptures in this point of the application of his heavenly truth. His course and order of speaking is this.

*When any diuine truth of his is reuealed, it is soe uttered, as it may most plainely appeare, that he did intende and meane the application of the matter and substance therof (except in some personall circumstance) as well to every true Christian nor named, as vnto any to whome it was directly spoken, and particularly directed.*

And that this is an vdeniable truth, may be made very euidēt, by many allegations both out of the *olde* testament, and the *new*. In the *olde* testament, such as speake by Gods spirit spake thus. *David* for one, applyeth to himself, that which is *common* to all Christians, [ *It is written of me, that I should doe thy will O God* ] where is this written more of *David* then of any other man? many things were spoken to him by name from God, but this was no more to him then to vs, yet ( you see ) he assumeth and applyeth it to himself as written to him, because he could not but know, that *obedience to the will of God*, did as *directly* appertain to him, and would be as *exactly* required of him, as of any other man. If this had beene sent by name to him from God, he could have sayd no more then he doth, and thus much ( you see ) he saith, though *no mans name* be mentioned, because he knew that *euery man* was meant.

The people of God in another *Psalme* doe the same as we may read ( and it very good for vs to note; ) *He turned the sea to dry land, they passed through the riuer on foote, there did we reioyce in him* ] marke, how the people of God speake here of a thing long since past, a mercy shewed

*Psalm, 66.  
6.*

shewed to their fore-fathers yet the benefit and fa-  
vour is acknowledged to God and he magnified for it  
as if it had bene done to them selues; *the change of the  
person is worth observation; [they passed through &c: there  
did we rejoyce]*. Another like vnto this we finde in the  
prophet *Hosea* where that which is intreated off, is  
spoken personally of *Iacob* (to wit, of his wrestling  
with God) but the people of God in that time, take it  
home and apply it vnto themselves, soe the words in-  
ferre. [*He had power over the Angell and prevailed, he  
wept and prayed: he founde him in Bethel, there he spake  
with vs.* The gracious, & consolatory words, given by  
Christ (*called here the angel as being the angel, of the co-  
venant*) to *Iacob* touching his prevailing with God, and  
Gods benediction of him, are here said to be spoken  
to them, [there he *spake with vs*] they claime them, as  
if the Lord had blessed *them*, as he did *him*. Thus haue  
Gods people in the *olde testament* done.

And they in the *new* haue done likewise, if we con-  
sider a few examples it will easily appeare.

Our Lord Iesus Christ is cleare in this case, when  
he doth apply those very words of God as spoken to  
the *Iewes* that *then* were, which were vttered to their  
progenitors many a yeare before [*Haue yee not read  
that which was spoken to you by God, I am the God of Abra-  
him, &c*] see, he aske's them why they did not make  
use of this, as spoken to themselves, which yet by  
voice from God was sayd to *Moses* out of the middest  
of the bush that burned but consumed not. *Haue yee  
not read* (*saith Christ*) as of he should say; it is your *neg-  
ligence* that you have not, & if you haue read, it is  
your *ignorance* that you *know* not, that *thus* you ought  
to apply the words of God, if you have read what was  
spoken

Hof. 12.  
4.

mat. 22.  
31.  
32.

Exod.

spoken to *Moses* ( in this matter ) and imagine that God meant it to no more but him , you *erre* , it is an *erroneous reading* of Gods word , and argue's we want knowledge when wee make that *peculiar* , to anyone , which the Lord *means to all* his owne.

And as Christ began, so have his Apostles followed in the same course: witnes that we finde by *Paul* in those two places which ( among many others ) are excellent and very *remarkable* to this purpose , in his epistle to the *Hebrewes*. First, in the twelfth chapter [ *have yea forgotten the consolation, or exhortation, that speaketh vnto you as vnto sones: my son despise not &c* this exhortation, or consolation ( *call it whether you will* ) was given by *Solomon*, or by God to *Solomon*, in his time , as is to be sene in his Proverbes; yet by the *Apostle* you *Pro. 3. 11* may see it is sayd to be spoken to those *Hebrewes* to whome he wrought at this time , which was not a few yeares after *Solomons* dayes. As if the *apostle* should haue sayd; though God might speake to *Solomon* as to *his son*, or *Solomon* from God in the singuler number [ *my son* ] yet know, he meant this saying to *more* then *Solomon* or those that lived in *Solomons* time ; God intended to counsell and to comfort *all his sons and daughters* indefinitely to the end of the wordle , in whose dayes , or in what time or age foeuer , they should liue.

*Secondly*, in the next chapter ( *to wit the thirteenth* ) he hath another *admirable application* of a saying very sweete and exceeding comfortable , which was long before *Solomons* dayes spoken to *Ioshua*, to hartèn and encourage him to goe about that great busines of bringing the people of God into *Canaan* ( the land which was promised to them ) & *their forfathers* which  
O being



being a worke very *difficult* and full of danger, the  
*Iosb. 1. 5.* Lord to cheere him vp, and set him on, tell's him [ *he*  
*Wilbe with him, & that he will not faile nor forsake him,* ]  
 but goe with him, and stand by him. This *very* speech  
 the *Apostle* would haue these *Hebrewes* to beleue,  
 as if it had beene spoken to every one of them as par-  
 ticularly, as it was to *Ioshua*, and therefore saith [ *Let*  
*Heb 13. 5* *your conversation be without covetousnes, for it is written*  
*I will not faile thee nor forsake thee* ] and inferreth  
 herevpon to *them* with himself. [ *So that we may bold-*  
*ly say &c* ] you as boldly as *I*, and *I* and you as boldly as  
*Ioshua*, may say, that the Lord is *our helper*, and that he  
*sep. 6.* will not faile *us*, nor forsake *us*, it is as true to *all Chri-*  
*stians* as ever it was to *him*; We, as well as *he*, may build  
 our comfort vpon it, & be bolde to clayme our com-  
 fort from it.

Nay, if we looke vpon the wicked & sinfull *Saddu-*  
*ees* who were a most wicked and *insolent sect*, and did  
 many times oppose Christ himself, and his Apostles  
 after him, yet they had learned this truth ( *though it*  
*may be, but so serue their owne turne, and to cavill withall* )  
 for when they came to wrangle with Christ about the  
*resurrection*, they could alledge and pretend a law of  
*Moses*, written to the *Iewes* of olde time, before ever  
 the world saw any *Sadduces*, and this law is vrged by  
 them, as written to them; their words doe shew it  
*Mark.* [ *master Moses wrote vnto us* ] what *Moses* wrote to  
 12. 19. the *Iewes* in generall, can these hereticall, and degenera-  
 ted *Iewes* extend to themselves in perticuler. And  
 this was not only done by them, but by the *Pharises*  
 also, as appeareth in the many *boastes* they make, when  
 the bragge of their being of *Abrahams* linage, and also  
 of those many great preuiledges comming vnto them  
 thereby.

thereby.

Now seing we have so many to witnes this vnto vs, both out of the *olde testament*, & out of the *new*, & not only the *good*, but the *bad* also, can doe thus, and not stand vpon any matter of being *named*, or *not named*; if Gods manner of speaking be *thus* true, & as *truly comfortable*, to the *successors* of those saints to whome he spake, as to *themselves*: why should not we *giue credit* to God, & *take comfort* to our selves in these promises of his (seing we see by these testimonies) that we are as much interessed into them, as any that were ever *named*. *It is nothing to be named or not named, in Gods booke to be intended by God himself, is all in all*; and soe are all saints I am sure: for in Christ neither *Iew* nor *Gentile*, one nor other of the faithfull is differenced, but *what I say vnto you* (saith Christ) [*I say vnto all*]. *Mat.*

And aganie [*many shall come from the east, and west, &c* *13. 37.* and sit downe with Abraham, Isaac, & Jacob, in the kingdom]: beholde few are *nominated* many are *meant*, and they that are *not nominated*, are as sure of heaven as Abraham or Isaac, or Iacob. And yet againe *That the blessing of Abraham might come vpon the Gentiles &c*] *loe*, *Gal. 3. 14.* the *Gentiles* who are *intended* are sure of as good a blessing as Abraham who is *named*, you could haue beene no happier, if God had appeared to you as he did to Abraham, and blessed you as he did him, for his blessing shalbe yours. Oh that they which are soe *name-suck*, could consider this, when they often *sigh*, & say within themselves, had I beene in Abrahams state, had the Lord spoken to me, and blessed me, as he did him, I had beene happy: why, you are as happy now (but for your conceit); God who tell's you the blessing of Abraham shall come on the *Gentiles*, doth therein assure

you of as much happines as ever *he* had , or *you* could have had, if *you your self* had beene *Abraham*.

Now then , seing this *pretence* doth *peruert* Gods course of conveying comforts to his saints , and *nullifies* his manner of speaking, to this purpose , let such as have desire of comfort, cease to pleade it any more. And this is the *first cull of this pretence*.

2.  
Eviden- Secondly , it overturneth the gracious *extent* of  
ce. Gods blessed truth , and argueth that the Lord did *meane* , no more then he did *name*.

A thing that never came into his hart , as being vtterly false , and manifestly contrary to our owne reason, and to the courses of common equity among men , in all *civill* passages whatsoever, as it were easy to instance in multitudes.

Looke we vpon our owne *legall* proceedings and conveyances. In a *bande* or *obligation* , some *one* party is *named* who owes the debt , and some *one* to whome it must be payd.

In a mans last *will* and *testament* , legacies are bequeathed to some *one* , or *few* by name ; but we all know that *more are meant* in both: the *damage* of the one if it be not payd , the *advantage* of the other if it be received, doth extende and redounde to the *heires*, *executors* , *administrators* , and the *successors* of these, to all *generations*, the childrens children , and their childrens children may *rue* the non-payment of a *bande*, and a mans posterity through many ages , may *reioice* in the possession of such a portion of land or money, as may be bequeathed to them. Thousands may feele the good or evill fruit of that which some one or two are *named vnto*: and the right of those who *survive* and *succeede* as *heires* &c. to the parties  
who

who are either *debtors* or *legaters*, is every way the same, as *theirs* is, who were personally interested there into.

And the *law of nations* is as open, and the equity therof as apparant, & justice may be claymed ( in any case of cleare equity ) as well by any mans *successors*, as by a mans *self*, it being intended to all the subjects of a kingdome, and their posterity for ever.

Now if this be the benefit of that right, which is comming vnto vs, and may be challenged by vs, from the lawes of men; let vs consider *wisely*, what may accrew vnto vs by the law of the everliving God, who being justice it self, cannot make a law, which should be either *at all vnjust*, or in the least, *lesse just* then ours, nay we may conceive, yea we must beleeeve, that his is incomparably beyond ours in all points of justice, as being the foundation of all *true equity* vnder heaven.

And if we will but call this into carefull consideration, it wilbe most easy to vs to apprehend that our right is vndeniable and vndoubted, and that by this law of God we may recover our comforts abundantly in Iesus Christ, in whome all the faithfull are made by grace, such as may boldly appropriate the truth of all Gods goodnes to them selues.

Are not all the people of God *heires*, eue *heires* of all his most precious promises? I am sure they are soe called more then *once*, or *twise* by the apostle in diuers of his epistles. To the *Romans*, [*the children of Promise are counted for the seede*], to the *Galathians* [*now we are children of promise, as Isaac was*] and againe in the same Epistle yee are *Abrahams seede & heires according to promise*] & in his epistle to the *Hebrewes* he doth both affirme it, and

Ro. 9.8.

Gal. 4.28.

Gal. 3.29.

*Heb. 6. 17* and iterate it [*God being willing to shew more abundantly to the heires of promise* ] And in another chapter they are so called againe.

*Psal. 119. 111.* Are not the promises of God the inheritance ( as was noted before ) of his people. *David* did soe account them [ *Thy promises haue I claymed as myne heritage for euer , for they are the joy of my hart.* ] And God by his prophet would have all his people to repute them soe, for in the conclusion of that chapter which is a *very treasury* of most sweete consolations , this is added as the *scale* of them all, to all that are the Lords [ *This is the heritage of the Lords seruants &c.* ] Thus it is cleare that we are *heires* of the promises , and that the promises are our *inheritance*. And *by the way*, this one thing we may note as a most comfortable difference betweene God and men in this case , that whereas some *one childe*, ( the eldest ) is the *heire*, and carrye's away the *inheritance* , & the rest have but *perry portions*; we are to know for our joy, that all the Lords children are *heires*, yea *coheires*. and that not only with one another, but with Iesus Christ, and that not alone of the promises, but of the glory promised? Soe saith the holy Ghost. [ *If we be children we are heires , euen coheires with Iesus Christ &c.* ]

Againe as the scripture doth call vs *heires*, soe, doth it also account vs as the *executors* , *successors* , and *assignes* of the promises afore said : what saith Christ? [ *I pray not for these alone , but for all that shall belecue.* ]

*Act. 2. 39.* What saith *Peter* ? [ *For the promises are made to you and to your seede , and to as many as God shall call.* ] Are not these ( and many more such sayings in the scriptures ) sufficient assignments to secure and satisfy the soules of Gods saints in the sweetnes of this truth ? to say they

they be not, is to *blame God*; and if they be, how much *too blame are we*, not to make our vse of them?

Were it not a *silly* and a *shamefull* thing for any to come in opē court, (being summoned thither to receive his *debt*, or his *legacy*) and to refuse to have any thing to doe with either, vpon this idle allegation; saying, my *name* is not in this *band*, or in this *will*, I know not whether I may safely medle with this money or noe. Surely if any one should be founde that were thus simple and absurd, every one would passe sentence on him, and say he were worthy to be *beg'd*, for a *foole*, that would thus *foolishly* refuse his owne *rights*, and benefit, which is as absolutely *his*, who is an *heire*, *executor*, or *assigne* of him who is named, as if himself were also named.

Now if in *mans court* this were a *ridiculous plea* and such as was *hardly* ever *heard off*, how may we thinke God wil take it at our hands, when we thus weakely take part with *Satan*, against his glory and our owne good, & cast off our propriety in the things pertainig to both, vpon this *simple*, and *sinfull shifs*, which he suggesteth, whereby he cunningly mak'es vs *rob* both *God* and our owne *soules*; *God* of the honor of his loue & favour; our owne *soules* of the most worthy comforts and advantages, & those most gracious *legacies* which are given and assigned to vs, by the *last will and testament* of the Lord Iesus.

Nay, let this *spirituall sillynes* be soe farre from vs, that we rather doe as wordly men doe in these cases; who when they haue hope of any such temporall advantage, doe all they can to *proue themselves to be the parties to whome it appertaineth*, labouring by all might and mayne to make it appeare, that they are the *heires*

or



or legators in such a case, that soe the comodity may come to them: sparing *no paines, no expence*, to search the *kings roles*, the *church registres*, and all kinde of written evidences, by any of which, it may *in the least* appeare, that they are *the men* who must enjoy this *money, or legacy*.

This should be our course, it would become vs well to doe thus, why should not we in this manner bestirre our selues to *make good* these *good things* to vs? especially whenas it is a matter soe easy for a man to proue himself the *heire* of promise, the *son* or *daughter* of *Abraham*, and that as truly (in regard of all good things from God) as *Isaac* was, as was noted even now to wit, by our faith [*So then they which be of the Faith of Abraham are blessed with faithfull Abraham*] and blessed as children of *Abraham* as is plainly avouched and notified before, [*know yee that they that are of Faith are the children of Abraham*]. Know yee, or be it knowne to you (faith the holy Ghoste) that thus it is. Goe then, and enquire after this *one evidence*, (which being received in any true measure from God) gives you as *absolute assurance* of all good, as ever *Abraham* had. If you haue his *faith* you haue his *right*, to all comforts both *here*, and in *heaven*. I say if you haue his *Faith*, I say not *so much faith*, but *such faith*, as he had; a man is sufficiently proved to be the lawfull heire of his father though he come short of the *extent*, and *measure* of many things his father had. Our faith, (*even the least measure given vs in the soundnes and truth therof*), doth avouch vs not only the children of *Abraham* but of *God too*, as the apostle addeth [*We are all the sons of God by faith in Iesus Christ*].

Let vs not then *thus fondely* pretend any thing against

against our selves, but give our harts *soundly to con-*  
*sente* for that which may bring true benefit vnto vs.  
 To be the *successors* of the saints in grace and holines,  
 is as good as to be *named*. Christ argue's the *Iewes*  
 (because they granted themselves the children of  
 them that slew the Prophets) to be guilty of the  
 blood of the Prophets, and laye's it vpon them in the-  
 se tearmes [ *That vpon you may come all the blood which*  
*was shed from the blood of righteous Abell, to the blood of*  
*Zacharias &c. Whome yee slew &c.* ] Now the same evi-  
 dence that may *convince* a wicked man, may *comfort*  
 a childe of God, to wit, that he is a childe, a *successor*  
 in grace to the saints, as they were *in sin* to those bloo-  
 dy persecutors. And this is our second evidence a-  
 gainst this pretence.

*Thirdly*, this pretence of being *named*, overturneth 3.  
 all truth of scripture now, and tyeth it wholly, and on- Eviden  
 ly, to the persons *then living*, and *there named*, as if it *ce*,  
 were *then true to them*, but neither *now*, nor *then*, to any  
 body els.

If this point of *being named* be soe materiall as  
 these who thus vrge it doe make it, *then it was good*  
*scripture*, and Gods truth to them, but it must needes  
 dye with them, & become a *dead letter* to vs that now  
 live.

And would not this inference be *mōstrons*, & vnspēa-  
 kably *blasphemous* that we (*that are Gods childrē*) should  
 devise argumēt's against Gods word, the immutability  
 wherof is so oftē avouched every where, *that heauen &*  
*earth must passe before one jot or tittle may fall therof*: & yet  
 with one breath we will make it all voyde as a thing of  
 naught, & (by our argumentation) conclude that now  
 it standes for a *cypher*, rather them for any *scripture*.

what neede the diuell more advantage, he hath now enough to worke the vtter subversion of all religion, *seing ( out of the mouthes of religions persons )* he can gather conclusiōs to proue the scripture (which is the ground of religion ) not to be (as once it was) of any *power authority, force, and virtue* but rather like some *ban* that is *canceled*, some *lease* or *aecde expired*, making Gods truth as momentany, fading and mortall, as the men were to whome it was spoken, wheras we are to know, that God speakes contrarily, that albeit, *[ all flesh be grasse, yet the word of the Lord endureth for ever* as being like the Lord himself who spake it, *eternall and unchangeable.*

If we *shut not this out*, all *atheisme* wil be let in, this is an open gap to all vngodlynes, for, if none haue right in the scriptures but they that are named, there is *now no* booke of God, *no* revealed will of his, *no* scripture, *no* rules of any religion *extant*: the life of all is tyed to the length of their dayes to whome it was spoken, and soe they being *dead* his truth is *deceased* with them and hath no more power to helpe vs then a *dead man* hath to helpe himself. And thus every godles wretch may now lift vp his head & tryumph, that there is no *curbe* for his corruption, no *bridle* for his rebellion, he hath what he would haue; seing these *precise fooles* which make such a doe, about religion, haue (now when they haue done all) *undone* all religion, and taught them a *trick* to cast off all that is revealed against their impieties: because they are not named, they neede neither *fear* nor *care* for any thing, that is either forbidden or commanded.

Nay, (which is yet more; and more hellish) by this *reason* of those that in this particuler are thus *unreasonable,*

*sonable*, the Lord must make as many *Bibles* as there be ages and generations of men, and put in all the names of all men both good and bad too, if he make account to be beleaved or obeyed. We must expect *new editions* of the scripture daily, wherein every one may read his owne part and know it to be his owne by his proper name annexed therunto. Yea long before our dayes, even in all the ages of the olde and new testament, should many *Bibles* have beene *extant*, besides that one, which concerned but a few *Patriarcks* *Prophets*, and *Apostles*, whereas the multitude of beleivers was very great besides these, we may safely thinke the Lord had many people, beside these principall and extraordinary persons, who were especially spoken to.

Now then, seeing the Lord in his wisdom never saw it meete to pen, and publish more then *one Bible*, & that noe people of God, in any time or state of the church did, or could ever challenge more, how grosse & egregiously sinfull, & sencelesse are these, who utter that, which if (in this perticuler of *names* wherof we now speake) it might be *justified*, must *condemne* all Gods people of *folly*, and God himself of *injury*. God must be *unjust* to withholde his will, they must be *unwise*, not to call for that which they might as well know, did concerne themselves as *Abraham*, *Dauid*, or any other, whose name is soe often mentioned and recorded in this. Inasmuch then, as God himself remaine's *only wise* without doing this, and his people of all ages were *wise* in not desiring any such thing: cease we from this *infernall insatiation*, which proclaimes our *folly*, and *infidelity* to be of a deeper strayne, then any age hath ever seene. Let vs be *sorrowfull* for

what is past, and *silent* for heareafter, and know that the truth of the scripture standes not vpon *mens names*, but vpon *Gods owne nature*, who for his owne *names sake*, (though *our names* be not there) will fulfill it vnto vs in every tittle of that saving truth, which by faith we can apprehend. And this is our third evidence against this pretence.

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*Fourthly*: this conceit of names concludes all the comfort of a Christian to depend vpon his *nameing* wheras (intruth) that *if it self* can evince no comfort at all: and therof we may be soone perswaded, if we consider these two things.

1. *that*, many are *named*, who are never comforted in Gods booke.
2. *that*, the only comfort of a childe of God is to haue his *name* written in another booke to wit, *that booke of life*.

For the *first*, he knowe's nothing as he ought to know, who knoweth not, that many are named in the *bible* for evill, not for good, nay it had beene good for them (in some sort) that they had, had no names recorded there. As *Cain*, *Saul*, *Ahitophell*, *Iudas*, with many others who are so farre from being comforted by their *names* registred, that they are shamed, branded, & haue their *names* left for everlasting reproach and infamy, that all ages and generations of men to the worlds end, might know what *monstrous hypocrites* they were on *earth*, what *miserable reprobates* they are in *hell*.

For the *second*, who knoweth not; that the true joy & comfort of a christian cannot consist at all in being named in Gods booke, for even many of his holy ones are also markt with a black coale for some say-  
lings

lings wherby they are blemished to this day: but that which may joy them *indeed*, is the assurance of their names being written in the booke of life, many may have names in *the Bible*, who have none in *that booke*, but whosoever hath his name written there, is sure of all comforts that are revealed and promised here. Hence it was that our sauiour gave that *them* to his disciples who returning from the execution of their commission, were almost *ouerjoyed* with the happy successe they founde, and came to Christ with most glad harts, [ *Master, even the diuells are subdued to us* ] well sayes he, that is some matter to joy in, you may be glad of that, but if you would joy in that which *is indeede* a sound cause of rejoycing, as being such wherin none but Gods elect have any part, [ *Rejoyce* (saith he) *in this, that your names are written in the booke of life* ] in the other, reprobates may rejoyce as well as you, but *in this* they have no portion, it is your only, and your all-sufficient cause of rejoycing. And the consolation of being written in this celestially register, is both *peculiar* only to true christians, and *common* to all; none but the faithfull can have it, and none of the faithfull but have it.

So faith the spirit, [ *they that overcome, their names* *Ren. 3. 5.* *are written, and shall not be blotted out of the lambes booke of life,* ] and [ *every one whose name was not founde* *cap. 20.* *written in the booke of life, was cast into the lake of fire* *15.* *and brimstone* ] but [ *they whose names were found* *cap. 21.* *there, might enter into that holy, and most glorious ci-* *27.* *ty.* ]

So then we see plainly, by these particulers, that *these* two things will follow, to wit, 1. that a mā may have his name writtē in the *Bible*, & yet not in *heauen*, as many hypocrits



hypocrits and *reprobates* haue; and. 2. that a man may not haue his name here, yet written in heaven as millions of the *elect* haue. And if these *two propositions* be true and vnreprovable (as we see they are) what validity can be founde in these *fonde* conceites of ours? what consequence of comfort or discomfort is to any man whether he be *named* in this booke of God or *noe*? Let vs surcease to mention this which cannot *profit vs*, and make sure of the other, which is such a *sure evidence* of our salvation. And this is our *fourth* evidence against this pretence.

*5.*  
Eviden-  
*16.* *Especially*, this allegation of names is *popish*, & doth confirme the *papists* in their error of denying the *certaintie* of the salvation of the *elect*; and when they argue against the truth of God herin, they vrge this very thing; where (say they) is it written that I such a one, or such a one *by name John, Thomas, Mary, Marsha,* or any man or woman, shalbe saved. This is their language *vp and downe*, and shall the people of God speake it? shal *Satan* make christians to speake as anti-christ doth? *God for bid.*

It were a most easy matter to make *them* a full answer & quitt them with like questions in other cases: where is it written that any man *by name* hall rise at the last day; is it not therefore sure that they shall, because they are not named? by this reason all *papists* must be notorious heretikes as some of their *holy fathers* have beene, who have shewed themselves damned hellhounds in denying as evident truth as this. Againe I would fayne know of any *papists* whether no more shalbe beleeeved of any man then that which is written of him by name; if not, then no man hath any thing at all to beleeve now, because no man that now lives hath

hath his name in the scripture ; if yea , then why may not this truth of the assurance of salvation be beleev-  
ed of the faithfull , as well as any other wherin they  
are no more named then in this?

But our purpose is not to refute *them* now , but  
to reprove *you* , who confirme and harden them in  
this their falshood & heresy by the like allegations  
of the same things for your selves. The divell is equal-  
ly subtile to seduce you both , to witholde the truth  
of God in vnrighteousnes , and to turne it into a lye,  
by suggesting this pretence of names into your myn-  
des and mouthes. Doe but thinke what *dishonour*  
the Lord hath , what *disadvantage* his truth hath he-  
reby , that *his aduersarys* who speake soe blasphem-  
ously, can alledge, that they speake no other then  
his *owne children* doe ( even the sincerest of them )  
who live, and looke to their wayes most exactly.

Thus Satan make's *you ignorant papists* vnawares,  
and make's *them impudent papists* through your ig-  
norance herin. And shall we support that (popery)  
which we hate ? And this is our fifth Evidence against  
this pretence.

The sixt and last is , that this allegation doth also  
abett *prophanes* as well as *popery*. It is the manner  
of the most impious and ignorant persons that live, to  
throw out these or the like interrogatoryes vnto vs,  
and that in a scornfull and vsavory manner. When  
we have convinced them of their sin , and Gods curse  
due thervnto, and that soe plainly by the power and  
evidence of the scripture, that there is noe denyall or  
evasion to be made, but that such a sin, and such a sin-  
ner must be accursed ; then as their last refuse , in *de-*  
*fence* of the sin, & *defiance* of the reproofe due vnto  
it, they

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it, they fly to this [*where is this or that written of you or of me, or of any man particularly?*] shew vs that by all your divinity if you can, & foe with this accursed enquiry they insult against God, his truth, his *ministers*, and make themselues wholly incapable of reformation going on, in all vngodlines with a high hand, and a hellish hart, because (forsooth) we cannot shew their names entituled to the justice of God, and that the *arrowes* of his vengeance are *shot* at them personally.

And this, they either *doe*, or *may* say, they haue learned of these *pure* and *scrupulous persons*, who made a marvellous shew they would (in no wise) *sin* against God, yet are too well knowne to alledge the same *sinfull* excuse for themselues. And hath any christian a hart to vtter that, which hath *soe much euill* in it, and *no good at all*? shall any who feare the Lord vnfaynedly, *harten* *prophane persons*, and strengthen their handes against *him*, and his *word*, who cast of the care of *both* *soe desperately*? And this is our sixt and last evidence against this first pretence.

I might prosecute this particuler much more plentifully, but I will not, hoping that, *that* which is sayd will *hunt it* out of their harts, who see the sin and impiety of it, which thus farre we haue endeavoured to discover, that we might *once* learne, for *ever* to abandon and abhorre to speake after *Satan*. If in the laying out of this, any haue thought me *too long*, let him know, that the euill is exceeding *grosse*, and hath (you see) *soe much* impiety in it, that *too much* cannot be spoken against it. The *Lord* and his sacred *truth*, and his poore *saints* are the *loosers* by it; the *diuell*, the *pope* and the *prophane*, they gaine abundantly, al take their *advantage*: against God, from the mouthes of his owne people,

people, the inferences and consequences of whose pretence in this thing doe produce *infinite evils*, as you have heard in the particulars aboue mentioned, wherevnto we will adde no more now, but proceede to the examination of that which they further *pretend*, in the *second* place.

And that is their *unworthines* of the promises, and favours of God promised. Oh, say they (whē we presse them to *apply the good words of God*) we are no way *worthy* of these comforts and kindneses and therefore may not imagine them to be ours. 2.  
Pretence.

Well, be it graunted, we will most willingly yeelde it, that you are not (nor cannot be in your self) *worthy*, nothing is more true, it were extreame *pride*, and *unspeakeable presumption* for any man to conceit, there were any worth in him at all, by which he might merit, or make clayme to the least comfort he can receive. But what of all this? what followes hence? or what is it you would couclude here vpon? Is this it, that you have *no worthines*, therefore you can have *no comfort*, you have *no desert*, therefore you have *no right*, to the favours of God? Know then, that these inferences are as *injurious* to God, & as *offensive* before him, as the former were in your first pretence, which we have fully frustrated.

That you are not worthy is *undeniable*, but that therefore you may not medle is *damnable*: the antecedent is Gods, the consequent is the devells, who drawes *res* evill out of good, as God doth good out of evill. And against dare you yoake Gods true propositions, & the devells false *conclusions*, together? It seemes you dare, because you doe; but because we are perswaded that your *daring* and *doing* (& the impiety of both) doe proceede from

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Satan

*Satans* vehement temptation, working (as in the former) vpon your *ignorance*, *infidelity*, and want of *information*; we will therefore doe our best to instruct you herin, and vnfolde the fearfull consequences of this corrupt conceit, that you may see, and resist them, for if you well advise concerning them, it will manifestly appeare, that the euill of this *second pretence* is no whit inferiour, to that which we haue detected in the *first*.

1. To begin then, our *first evidence* against this *second*  
*Evidence.* *pretence* is, the *contradiction* it hath with the other, for if there be any strength in *this*, there is *none* in that which went before: and if *that* be *sounde*, *this* is *flight*. For why? what auaieth it for one to haue his *name* in Gods booke, and himself to be directly spoken too, if he be not *worthy* of any thing promised to him; and if a man be *worthy*, then (by this reasoning) his *nameing*, or *not nameing*, is a matter of nothing. Thus these two *Satantzell conceits* doe cut one anothers *throates*, any man may imagine they are not of God, because they agree not with one another, it is for the *faster of lyes* thus to confute, yea confounde himself in that which he suggesteth. The God of truth never speake's any thing which will not well *confort* with it self; there is a heavenly *harmony* in all that the God of heauen saye's: But the diuill (being himself a destroyer) suborne's that wick which will both destroy it self, and vs, & yet we are soe *vnnise* as not to know it.

But let vs note it more narrowly now, & take good notice of in this pretence compared with the former.

That which was vrged *before* did (as we haue shewed) nullify Gods truth to all except such as were *named*; this which is pretended *now*, doth make their title voyd.

voyd too; before you thought *Abraham*, *David*, &c. happy men, for being *named* they might apply the promises; now vnlesse they were *worthy* their *nameing* doth not helpe; soe that, what the *first* pretence did leaue *but to few*, this *second* doth take from all, and now no *Patriarch*, *Prophet*, or *Apostle*, is in better case ( *by this allegation* ) then one of vs; for vnlesse they have *worth* in them, they can have *no warrant* to apply the comforts of God soe that now (even these holy men) are as farre to seeke of their consolation ( *for want of Worthines* ) as wee weere for want of names.

That the best of them was not *worthy*, I thinke you beleeve, & it is eident they were not, by their owne acknowledgment, they that have had *most* grace from God have beene *most* *abased* in their owne eyes, and have ever disclaymed with all deadly detestation and *desfiance*, the entertaynement of any such proud conceits.

The man we have soe often named, and of whome our text doth intreat, even *Iacob* who here doth ( as you see ) soe comfortably entitle himself vnto these promises of God, and so powerfully apply them; he in the next verse to our text renounceth *all Worthines* and freely confesseth, he is lesse ( *in Worthynes* ) then the least of all Gods mercyes, not worthy of *any one*, noe not of *the least* of any of them; and surely all the seruants of *Jacobs God* are of the same minde. Yet you see, he (& many more whome we have notified) did take home the truth of God with warrāt enough from God though they founde no *worthines* therof in themselves.

Now then, seing ( you see ) whervnto this come's that what is pleaded *in this*, doth deuoure and make



to yde what was vrged in the other, and that these two cannot by any meanes agree with one another, you haue good reason to agree to neither, but notwithstanding we haue neither names in Gods booke, nor worthynes in our selues, let vs apply the promises of Gods loue & fauour to our soules; for they doe not depend vpon any such things as these: Noe childe of God ever had any worthynes, yet every one hath had the interest and benefit of his blessed promises. This is our first evidence against this second pretence.

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Secondly, it doth set vp and aduaunce our owne thoughts of our selues, aboue and beyond Gods thoughts of vs, as if what we apprehended of our selues were all in all, & what the Lord thought of vs were nothing at all: whereas the truth is, that it must goe with vs, and be with vs, according as our God is minded towards vs. All the hope and happines, and all the feare and misery of a man, doth wholly consist in that which God conceiveth of him. His good opinion of vs, doth assure vs to be in a good (nay a most excellent) condition; but it is wofull with the man of whome the Lord thinks ill: he is indeede in a hard case, of whome he hath a hard conceit.

If our owne conceites of our owne estates might rule the roaste, and beare all before it, what sure ground of any safety could we have in any thing, being subject to such grosse aberration in all our apprehensions; for, through the force of temptation we are diuersly (and for the most part erroneously) opinionated of our selues, sometimes too presumptuously, as David [when he thought he should neuer haue beene moued:] sometimes to dejectedly, as Ionas [when he gave himselfe quise ouer for a cast away] our ignorance and

Satans

*Satans* mallice, working with it, make's vs many times proud and *praposterous*, many times *flawish* & *ar-base*, *ne* ever *amisse*, never in the right, for our owne estates: therefore there is nothing to be gathered from this false ground of what we imagine, seing the Lord (who knowes our thoughts long before they come into our harts) hath tolde vs that *the imaginations of our harts are euill continually.* Gen. 6. 5.

Nay, ( which is yet more ) we may not measure our future estate, ( in this manner ) vpon those *good and warrantable thoughts* we haue of our selves; as when God commandeth, and his spirit enlighteneth vs to see our *vnworthines*, and to thinke meanely of our selves as we ought to doe in regard of our sins desert, we may not hence collect any such conclusion as we would here inferre.

For the diuell doth abuse vs by *double pollicie*, both in causing vs ( many times ) to misse the *true* apprehension of our estate, and if at any time the spirit of God lead vs into a true vnderstanding of the same, he perverts the *consequence* therof, and make's *that false*. We being then so subject to this *twofolde miscarriage*, either of *false opinion*, or *false conclusion* ( by him suggested ( vpon our true perswasion, ) let it be farre from vs, to frame or enforce any thing concerning our finall condition, vpon what we thinke for the present. God never built any thing at all that belonges either to our present state of *grace*, or our eternall state of *glory* vpon this *hay, stubble, & chaffe* of our apprehensions.

It is the Lords, approbation, or disallowance which all the world must stick to; for by it, all men either *stand* or *fall*, *sinke* or *swimme*, *liue* or *dye*

*dye are condemned or justified* for ever. Our right and part is ~~in~~ himself and all his promises lyes herevpon. He cannot erre or be misguided touching vs, being the most righteous judge both of Angells and men, the elect and reprobate of both, *as he sayes all us*, and soe it must be for ever and ever.

*Isa. 55. 8.*

Hence it is that the Lord sendes the *Jewes* word that [*his thoughts are not as their thoughts*] as if he should say, it matters not what *you thinke*, what *I thinke*, is the thing you must depend vpon: and that he explaines vnto them in the very next verse, where he affirmeth his thoughts to exceede theirs [*as farre as the heavens surpasse the earth*,] which are every way much more high and excellent.

*ver. 9.*

What then, though you thinke your selfe vnworthy? if the Lord thinke you worthy it is well enough, *you are bounde to the one, he is free to the other*, though it be *your duty* to account meanely of your self, yet it is *his mercy* to accept you as worthy of his best favours, and your estate must be conceived of, according to *his*, not *your* owne estimate. So God telleth his people *Jer. 29. 11* by his prophet *Jeremiah*. [*I know the thoughts that I have thought concerning you (saith the Lord) thoughts of peace and not of evill to give you and expected end*] loe according to his thoughts soe is it vnto vs, by his thinking thus of vs, we attaine an expected end. Indeede to be but meanely conceited of our selves, is no other then we ought to be, and if we could thinke ill of our selves without any further *such* ill consequence concluded therevpon, it were *well with us*, and a sure signe that God thought *well of us*, as we might instance in many particulers vpon whome it hath well appeared, that Gods thoughts of them have not beene

beene as their owne have beene. *Iob* thought himself vile, but God accounted preciously of him as he that readeth may see. *Ephraim* blamed himself exceedingly, and layd much to his owne charge; God acquitted him, yea commended, and comforted him abundantly. *Iob 40. 4. cap. 42. 6. 7. 8. Jer. 31. 18. 19. 20.*

And the same might we say of many more but one shall serve for all, and that is *Paul*, who laye's out himself at large in regard of that wickednes which made him vtterly vnworthy of any mercy, but most worthy of Gods greatest vengeance and fury. He doth freely confesse his foule offences past, *his blasphemy* against God, *his tyranny* against his saints, &c. And in regard of these we may conceive that he thought himself for ever vtterly vnworthy to intermedle in that holy ministration of the Apostleship, and much lesse worthy of any interest in Gods kingdome of glory, but did he thence (as you doe) conclude that he should never receive any consolation because he was vnworthy; Noe, but the cleare contrary, he measured his estate not by his owne estimation of himself, but by the Lords approbation of him: marke his words [ *And I thanke our Lord Iesus Christ who enabled me; for he counted me faithfull, and put me into his service.* ] *1. Tim. 1. 12. 13.*

Consider well the power of this truth in this holy Apostle, there was good reason he should judge himself vnworthy, yet no reason, that he should (therefore) esteeme himself incapable of Gods favour, he settle's his foule and rests his hart as vpon a rock, on that which the God of heaven did conceive of him, and as God did account of him so was he comforted in himself.

All the thoughts of his owne *worthlesnes* could not barre

debarre his *blessednes*, but Gods accounting of him *worthy*, made him *blessed*. And this is our second evidence against this pretence.

*Eviden-  
ce.* <sup>3</sup> *Thirdly*, this pretence intimates that our *unworthy-  
nes* is the *only barre* of our interest and benefit in Gods promises, and soe *consequently* that our *worthynes* is our evidence to clayme them by; and *neither* of these, have either any *truth*, or true *comfort* in them, but much *presumption* is in the one, and foule *falshood* in both.

For why? it is more then manifest that the Lord never meant to founde his favours vpon any *such ground* in vs, but *only* and *meerely*, vpon his owne free grace, loue, and faithfullnes, that in these he might be magnified of vs.

*Psal, 89.* Doe we not vnderstand thus much plainely, by that which the Lord saith, when he putteth the case with *Dauid* and his posterity (*including & intending all his children with them in their generations*) that suppose, or admit that on their part, all might be ill, in regard of their rebellion and vnfaithfullnes against him, and that *he, or his, should breake his law, neglect his loue, forget his statutes, faile in much good, fall into much euill, &c;* yet for all this, (saith the Lord) I will not faile or forget, or neglect *him, or them*, well I may scourge them, and make them smart for their disobedience, but my faithfullnes shall remayne, my covenant shall not be broken, I will not alter the word that is gone out of my lips &c. with very much more there added and enlarged by the Lord, of purpose to confirme this truth, that he wilbe glorified in the fruit of his owne grace, without any worth of ours at all, that he may be honoured of vs in his most *worthy excellency*,  
of com-

of compassion and favour so freely , and so fully cast vpon vs. But this we spake of before.

And soe we did of the *poore prodigall* too, who could not discern any worth in himself , but saw and was convinced of his base and most vnworthy estate , yet resolues not to let goe, or give over, but to rise and goe to his father with all expedition, in hope to finde some favour and compassion and to say to him, [*I am not worthy to be called thy son* ] Loe, he was so farre from building any thing vpon his *worthynes*, or to cast himself downe by want therof, that he will plead he is not worthy , even *then* , when he hopes of acceptation and entertainment. And of this we also spake in our former point , & therefore spare to vrge it more largely now.

It is the *faithfullnes of God*, not the *worthines of man*, that is the evidence of any good vnto vs , and that is every where pressed by the Apostle vpon Gods people *He is faithfull who hath promised* ] *God is faithfull who will stablish you*] and the like in many places; but *one*, *aboue all* I commed vnto your consideration , to wit that, to *Timothy* [*Though we beleene not , yet he abideth faithfull, he cannot deny himself* ] note here, how the Apostle pleadeth *Gods faithfullnes*, against our *saying* and *unfaithfullnes* , and would haue vs know, that though on our part there should be *want of faith* , yet on his there neither is , nor can be any *want of faithfullnes*, [*Though we beleene not* ] that is , *not* as we would, *not* as we should, though our graces want *weight* and *measure*, yet his grace is the same , to wit , *infinite* and *aboue measure*: the meaning is not though we had *no faith at all*, or did not at all beleene, for then might *pagā*s & *infidells* flesh themselves, and gather hart here; noe the

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Lord



Lord never made them any such promise, nor spake any word ( in his whole booke ) to joy them in the least, but only to his owne, who having *got* a graine of faith doe beleewe, yet *wanting* much more then they *haue*, doe not beleewe as they *would* or *should*, and to *those* the Apostle faith, let them be of good cheere, and know, that though *much want* be in them, there is *infinite fullnes* in God, he *abideth* faithfull, he *aboundeth* in faithfullnes, and it is as sure that his children shall finde and acknowledge it, to their comfort, as it is ceertaine; that God [*cannot deny himself*] which clause as it *confirmeth* his favour fully to his owne, soe doth it clearely *exclude* all iimpious persons who beleewe not at all, for vnto these cannot God deny himself ( in this sence ) because he never acknowledged them, or made any promise of grace vnto them. Soe that ( we now see ) *our want*, wil not make God *wanting* to vs, he props vp our harts, and applyes our happines from the *faithfullnes he hath*, not *from the worthynes we haue*.

Besides, we may further see, what a silly plea this matter of *vnworthynes* is, whenas they who alledge it to this ende, doe make the favour and loue of God farre inferiour to *mans*. It is not ordinary with men that die, to bequeath *money*, to give *legacies*, and to cast *kindnesses* vpon very abject, and vnworthy persons, nay, not only vpon the *poore* who have no worth in them to challeng it by, but it may be, vpon *malefactors* in goales and prisons, who have much wickednes, and vilenes in them, and are so farre from being *worthy* of any thing, that they are most *vnworthy* of every thing, and deserve *punishment* rather then *releife*, *justice* rather then *kindnes*. Yet is it vsuall with men to consider the state, and supply the want, even of these persons.

persons

And were any of them, or any other, soe *simple in this* (as you are *sinfull in the other*) to cast off, refuse, and reject all, because they were *not worthy* of that which was given, and to *deny the receit* because they *had no desert*? sure I thinke no age can yeeld an instance of any such egregious folly: that any one of these was ever heard to say, I am *not worthy* of this legacy, therefore I *dare* have nothing to doe with it.

And shall we (as by this our allegation we doe) make our God *lesse loving, lesse liberall* then man? shall they give to *infants*, who could deserue nothing, to *poore men*, who have deserved nothing, to *vile persons* who haue deserved no such thing? and shall the Lords hand be shorter then ours? Again shall *all these* accept and take home what is given them, and not vrge any thing of their owne to depriue themselves of it? & shall we offer that to God which was never offered by any to men? and be more *fooles* and *idiotts* for our soules then ever any were for their bodyes? what *shame*, what *sin*, were this to vs before God, and men? How *jdely* doe wee extoll the loue of God to be in conceivably infinite *in words*, whenas *in deedes* we deny it, and make the world thinke, it *comes short* of that which may be found in men, yea in *such men*, (it may be) as were never beloved of God, for even many *wicked men* are (in their generation) thus kinde, to those in whome *no worthines* can be found. The jujury and dishonour of God is nota litle herin, the Lord will looke you should *doe him right* (as you haue thus haynously *wronged him*) by *repentance* for what is past, and *reformation* hereafter, that now you leave vrging your owne *unworthynes* (to any such end as this) and never

leave lauding his goodnes, and proclayming his fa-  
vour all your dayes. If you will (*as indeed you ought*)  
to discover your owne want of *worth to the full*, doe it  
but beware of *eclypsing* his worthynes by it. Nay you  
must be soe farre from that, that you must endeavour  
rather that *his worthynes may shyne more clearely*,  
through your basenes. Throughout the scriptures  
the greatest *glasse* and glory, of Gods infinite goodnes  
to vs, hath beene *our want of worth* to receive it from  
him. Let this then, carry vs to him whose bounty is  
soe great to those, that haue not any thing of their  
owne to clayme it by. Poore, and *unworthy* persons  
doe flock to the dores and swarme about the habi-  
tations of those that are knowne to be *open-hearted*,  
and of a *liberall minde* and *hand*. Let vs doe in like  
manner: Goe we also to our God, whose *hart is loving*  
and whose *hand is free*, giving the best things in most  
abundant manner, and vpb rayding no man with any  
thing. And as these poore and needy people, *doe not*  
*question*, what is, or what is not, in themselves, neither  
let vs, but *run we to him*, and *receive we of him*, what he  
of his owne grace shall please to cast vpon vs, without  
any consideration of any thing at all in vs.

¶ *1. 1. 3.*

As for the *consequence* of this our *unworthynes*  
which doth (as it is thus pleaded) *vnauoydably* imply  
that our *worthynes* is the thing by which we may chal-  
leng the *application*, & *possession*, of Gods faithfull pro-  
mises; I say nothing but this one thing, (which I which  
all that feare the Lord wisely to consider) *namely*,  
that as I know from their soules they hate to thinke  
of *any merit* of their owne, knowing it to be a thing  
the Lord doth abhorre; so withall that they would *se-*  
*riously* take notice of this *notorius subtilty* in *Satan*, and  
*simplicity*

*simplicity in themselves*, that he can, and doth abuse them with such *suggestions* as doe necessarily draw in those *conclusions*, which are loathed of God, and detested by them. In time of *temptation* they are not their *owne men*, but easily deluded with such conceits, as seeme to favour of marveillous *humility*, whervnto when they give place they stand (by direct and vnderstandable consequence) guilty of monstrous spirituall *pride* and much other *impiety*.

These snares of the diuell they are taken in, before they be *aware*, or know *where they are*, and being once toyled and entangled in them, it is no small trouble to themselves, and to the messengers of God to get them out, because this their adversary loue's to holde his advantage, and to grate vpon them with that *impiety* in the *consequent*, wherof they never once dreamed in the *antecedent*, as (I dare say) in this particular, that will follow from that their *songue utters*, which their *hart abhorrs*: let vs not follow our enemy then, who is foe *mischievous*, but *run*, vncestantly after our good God, for he is abundantly *gracious*. And this is our 3. *Evidence* against this *second pretence*.

*Fourthly*, let vs proceede one step further to see how *wide* of all good, *this way* will leade vs if we trace and follow the *temptor* herin. 4.<sup>th</sup>  
Eviden-  
ce.

If we may not apply or partake of that wherof we are not *worthy*, but shun, and decline the same, how wofull and vnhappy had we all beene, if he should have pleaded this for himself, who was the undertaker with God, for all the euill due to the elect.

If our Lord Iesus Christ had vrged his father with

with this, when he was to vndergoe *all euill* for vs, as now we doe, when we are to taste of the *goodnes* of God for *our selves*, where had we beene? what had beene our case? no man can deny but he might as *justly*, and *truly*, have avouched that he was *vnworthy* of any *euill*, as the worst of vs is of any *good*; he did no more *deserne* his fathers *indignation* which he had through vs, then we can the multitude of those *compassions*, which we have through him.

Now if he should have cast off *all* vpon this plea, and vrged God his father with his *innocenty*, *holines*, and all those other *excellencies* which did abound in him; and further, that as he did *abound* in all good, soe he did *never offend* his father in any euill, and that (in both regards) he was *vnworthily* afflicted: and so claymed the equity of the law, that [*the soule that sinned should die*,] and he being no way worthy of any *euill* should escape *all*. Where should we have appeared? had we beene ever *able to stand* before the face of God? or to *holde vp our heads*, with any hope of a happy estate?

But we see our saviour, (notwithstanding he might well say, he was *worthy of none* of all that euill which was inflicted vpon him,) yet he applyeth and taketh home to himself, all that truth of God which (to this end) the *prophets* had so plentifully fore-tolde of him. Among many other evidences herof, we may take notice of that *one*, which is related to be done by himself to those two who went to Emaus, [*he began at Moses, and all the Prophets and expounded vnto them, in all the scriptures, the things that did concerne himself*,] and againe [*These are the words which I sayd vnto you &c, that all things must be fulfilled which were written*

Ezek. 28.  
4.

Luk. 24.  
27.

ver. 44.

*written of me, in the Law of Moses, and in the Prophets, and in the Psalmes.] Was not here a worthy patterne of application of all that God had reveiled of him, who (in himself) was utterly unworthy to taste one drop of that bitter cup, the whole wherof, in all the venyme dregs, & lees, he drunke vp for vs. Now if the Lord Iesus would, and did apply (though he deserued none) all the euill that was foretolde cōcerning him throughout the scriptures, should not we doe the like for all our good? shall we (who would be christiāns) so grossly degenerate from Iesus Christ? Nay rather let vs goe search the scriptures too, and diligently persufe, the law, the prophets, and the gospel also, and whatsoeuer is written in any of them for our comfort and peace, let vs apply it.*

*If Christ had not done it in his particuler, it had beene woe with us: if we doe it in our owne, it cannot but be well with us, for why? (as we are in Christ) there is nothing written but it is happy to vs, wherof we may be soone perswaded if we remenber, that all the euill was (on our behalfe) applyed to him, all the good remaynes (for his sake) to be made good to us; besides the holy ghost assures vs that [whatsoeuer is written, is written that we through patience, &c might haue comfort and hope in the scriptures] whatsoeuer is not comfortable Christ hath taken it, whatsoeuer is, he hath left for vs to take to our selues. And this is our .4. and last evidence against this second pretence,*

*And thus we have encountered these two principall impediments, which hinder the application of Gods most heavenly promises vnto vs; not, that there are noe more to be spoken against, or that, we could speake no more against these: but we intended the discovery of these only as being the mayne; and thus much*

Note.

Ro. 15. 4.



*much* only against them, as the most notorious things wherein *they* offend against God that make any *use*, or *allegation* of them.

What remaineth now, but that all that *love* the Lord, & desire to be *beloved* of him, should put on all constant *resolution*, & contend stoutly against all *temptation*, giving no place to the divell. or any instigation of his, touching the *application* of the truth of God.

Let it not greiue vs a *little*, that we have given *see much* eare to him already, and that the Lord hath beene so slenderly beleaved of vs. Our *infidelity* hath done the Lord wöderfull *dishonour*, we haue ill shewed our selves *children* of such a *father*, whenas like forward infants we haue refused the sweetnes he hath provided for vs, and even put into our mouthes.

We must soundly repent of this *refractory* carriage, or els we may live, to *cry* for that which now we will not *have*. It were our part and duty rather to *pursue* after the truth of God, and to *faint* for want of it, then thus *frowardly* to put it from vs, when it is so *lovingly* proffered to vs.

We *little know*, what we doe, in refusing to receive his gracious truth; he never spake *that*, which was not worthy that we should heare it *conscionably*, and lay it vp *carefully*. Let vs resolve to doe soe heereafter, and thinke him worthy of all prayse from vs, who hath revealed his truth soe clearely, as it may be entertayned of vs comfortably.

And if we will thus doe, and endeavour hervnto, we shall soone see what *inconceivable consolations* the Lord hath *reserved* for vs in those promises, he hath *revealed* to vs. If this reprofte worke *kindely*, to purge out this *evil*, we may then give you some taste of the

the good the Lord hath in store for you.

Shall we *speake euill* to our selves, where *God speake's good*, or turne *his goodnes* into *our owne euill*? this is for *Satan*, not for *saints*, to doe. Strive we to doe as the Lord would have vs, and if we will now cease to lend an care to the diuell, and further, & for ever, hearken to our God, we shall see what more he hath to say to his people in the *second place* from the truth of the doctrine which we have propounded.

And all that is sayd by God touching his people is *only good*, for if it be an absolute and infallible truth that every one ought to *apply* that truth of God which God speaketh to him, then may all the Lords saints know for a *surety*, that all the *sacred, blessed, and sweete sayings of God* contayned in his booke, are now become their owne, the Lord intende's they should *apply*, and *enjoy* them. Not a good word is fallen asy where from the mouth of God, but the same is wholly, and solely, meant to the soules of his children, he *spake* it of purpose that they might *take* it, it was *reuealed* by him, that it might be *received* by them. Noe heavenly tydings of gladnes and great joy, no speech of life and peace, either for present, or eternall happines, but it is *meant*, and *sent* by God to them, and from him, they have it, sometimes *immediately* from his owne mouth [ *I will hearken what the Lord God will say for he will speake peace to his people & to his saints &c.* ] sometimes by the *ministrey* of Angells [ *Beholde we bring you glad tydings of great joy &c.* ] The Lord hath nothing to say on his churches, & childrens behalf, but (when thy speake to him) to [ *answer them with good words, & comfortable words,* ] as the prophet *Zachariah* tell's vs, Whatsoever is found any where, that savours

2.  
Consolation.

*Psal. 85.*

3.  
*Luk. 2. 10.*

*Zach. 1.*

S of

of any saving efficacy, or excellency, it is appropriated to them by the Lord himself who is the sole authour, and the allsufficient founder of the same. He sets open the fountaine of grace and compassion to the house of David his servants, and to their only use, benefit and behoofe is it reserved, such only may drinke of the water therof, as he hath of his grace put apart to partake of himself, it is noe open place for all persons, or any ordinary, for all commers, but enclosed, and jmpaled to the Lords people alone.

*Zach. 13.*  
*1.*

*Isa. 52.*  
*12.*

All the consolations of God are theirs, God himself sayes it both by his prophet. I, even I, am he that comforteth] and by his apostle [blessed be God the father of all mercy, and God of all consolation who comforteth us in all our tribulation &c] nay, he gives so much that if they will receive it, their consolations may abounde, not only in themselves, but towards others they may have comfort to spare [that we may comfort others with the same comforts wherewith we were comforted of God.]

*Isa. 30. 1.*

Comfort yee comfort yee my people Will your God say, speake comfortably to Ierusalem, cry unto her that her iniquity is pardoned, her warfare is accomplished &c] Behold how freely, & how fully the Lord speake's, how he doubles his comforts, [Comfort yee, comfort yee] and jtterates his words, [Speake comfortably, cry unto her] and this (saith the prophet) [Will your God say:] it may be (nay it is sure) the divell, and the world will say otherwise to you, & thus to others, it is their manner miserably to misapply all that God saith; they vse (having their heads, yea their harts; full of ydle proclamations) to promise peace to themselves, and their fellows in impiety and prophanes, and out of their owne spirits to blesse themselves, and discomfort the saints of the living

ving God; but if the Lord once open his mouth and come to speake his minde, we are to know, that his words, which are *simply good* in themselves, and himself absolutely able to make *them good* to vs, are to be vttered *only to his owne*, none but *they* are spoken too, when he speakes good. He drawes out the breasts of his consolations to *them*, but shuts vp his bosome to all *others*, not a drop of this milke is for any mans mouth but his owne babes, and to them both breasts are tendered, that they might drinke *freely* and have thier full draught. Soe saith the Lord by his prophet.

[*Reioyce with Ierusalem all ye that loue her &c: that yee may sucke the breasts of her consolations and be satisfied that yee may milke out and be satisfied with the abundance of her glory. For thus saith the Lord, I will extend peace like a river, and the glory of the Gentiles like a flowing streame; then shall yee sucke, and be borne upon her sides, and be dandled upon her knees.* Isa. 66. 10  
ver. 11  
ver. 12

As one whome his mother comforteth, soe will I comfort you and yee shalbe comforted in Ierusalem. And when yee shall see this, your hart shall reioyce, and your bones shall flourish & the hand of the Lord shalbe knowne towards his servants &c.] Thus, in this most comfortable metaphor doth the Lord make knowne his mercy and fauour, and we all know, the *most* that can be manifested in nature is betweene the tender babe and the loving mother, and this similitude the Lord assumeth, to resemble his vnto vs, the nature wherof cannot be fully shaddowed by any thing vnder heaven, but is *most neerely* layd out in this representation.

To the Lords people the streame runs full, but there is nothing for strangers, no current come's to them, the Lord opens it only to his beloved, to all

others it is *shut up*, and they *shut out* from having any thing to doe with *any drop* of it: he wil nurse & nourish none but his owne tender ones, and they shall haue all that *his breasts*, yee that *his bonells* can yeelde.

*Psal. 63.*  
1.

They shalbe [*filled as with marrow & faines*,] and shall drinke of the rivers of his house, (and they you know) containe nothing but water of life.

It would be endles to enter vpon all particulers, it is enough that the apostle saith, that [*all the promises, are yea, & Amen*] and againe, that [*all is yours*.] If any thing be good, we may engrosse it without sin, for it is all our owne. If any thing *sweete*, yea more sweete then the hony and the hony combe we may *feede freely* vpon it, without *surfet*, for it was all ordayned for vs. If any thing may be more *advantage* then the most fine golde, and more enrich vs then all spoyles, we may get and compasse all that we can of it, it is *no impiety*, but *our duty*, to covet in this case. In a word, the *best* of every good thing is ours.

*Iob. 16. 24*

What should I say more? yet who can say enough of this particuler? seing the Lord himself hath sayd more then all the world can vtter touching this matter, to the end that his saints might have abundāt cōsolatiōs measured vnto them, filled vp to the brym, pressed downe & runing over; & [*these things saith Christ*, (& the same say I) *haue I spokē that your joyes may be full*.]

I doe most vndoubtedly assure my self, and durit vndertake to avouch that there are in Gods booke *more then a million*, of celestiaall beatitudes, either *literally* expressed, or *inclusively* containd, and all, and every one of them are only and wholly for the saints to feede, and fasten vpon, that their soules might speake as *comfortably*, and as *confidently*, to, and of them.

themselves, from God, as *Isaac* sayd to *Eſaw* ( when he cryed out for a blessing and could not catch it ) [ *I ha- we blessed him, and he ſhalbe blessed.* ] If the Lord have a *myne*, nay he hath more, for his word is like a most rich *myne*, of the best mettall, all the treasure therof, with the seild wherin it is hid, is ours, the *purchaſe* is made, the *price* is payd; beholde it is bought (with all the admirable advantages therof) for those that are the beloved of God, to whome it is *ſee ſimple* for ever, in a most cleare, and more *undoubted title*, then any mans inheritance vnder heaven can be holden by, in the *legall tenure* of any temporall estate. And this being our owne ground, why should we not reape all the commodity of it, and carry the fruit home to our selves? shall we suffer others to encroach and *gather* it from vs? or let it lye there *ungathered* at all? if we doe either of these, we cannot answer our *groſſe ingratitude* to God, our *egregious injury* to our selves, ſeing we willfully deprive, & rob our ſoules of those happy benefits which we refuse.

All the precious words of God are yours to apply; his ſure mercies are yours to receive, they were once vttered by God himſelf and by his holy ſecretaries recorded for ever, for their ſakes which ſhalbe heires of ſalvation. I hope then ſeing theſe things are ſoe, ( and more then theſe too, are, not only ſo, as we ſay, but *better then we can ſpeake* ) there is peace and conſolation to the ſaints, and they have wherin to joy and ſolace themſelves in the Lord their God, and *that love of his*, ſoe *liberally* layd out vnto them. What is written and expreſſed in the ſcriptures *for good* in regard of their ſtate of *grace* that ſhall they have ( ſo farre as they can be any way capable therof )

in

Gen. 27.  
33.



Note,

in *present possession*: And what is further written, to give vs some glimpse, and guesse, of that blessednes which is infinitely *aboue all that can be written or spoken*, that shall you be sure to receive at the hands of God when you come to heaven. Only all this must be *first* beleeeved by faith, and when once our faith hath fastened vpon it, we shall then *experimentally* finde & feele it. It is Gods *order* of working and his manner of conveying, *first* to reveale a thing to our *faith*, and *afterwards* to let vs *fee*le it. *Abraham* must *first* beleeve he shall have a son, and *afterwards* receive him. And all they whose *faith* was *famous*, and their names are left vpon that recorde which can never be razed in that 11. to the *Hebrewes* did beleeve the promises before they received them.

It is *hard* to say whether any thing can be communicated to vs as a *favour* which we receive *not in faith*, and wherupon faith never fastened.

I am sure no *spirituall* advantages can come any other way, and he that hath *temporall* favours *without faith*, hath them *without comfort*.

But to returne, and to come to the close of this vse of the saints comfort, why should not they *sing for joy*, for whome all these *songs of joy*, are *endyled* of God and by him (as it were *tuned*) of purpose with wonderfull variety, and pleasure, to *prevent* (if it be possible) if not, to *abate*, *alay*, and *qualify*, those our sorowes, discomforts, and calamities spirituall, wherewith *Satan* doth so annoy and perplexe vs, And shall all this be in vayne vnto vs? what? shall the voyce of God be in vayne? the voyce of God I say, who is *such a father*, *such a mother* to vs, as we have heard? shall we *frustrate* that word of his, which was never  
*fruitles*

*fruitles* to any ? which made the world , and doth to this day manage the same ? shall we give our God cause to complaine against vs, and to say to vs, as ( in the gospell ) he did to others , [ *I have piped vnto you, & yee haue not daunced ?* ] shall we be so *stupid*, and *sensles*, *dead*, and *blockish* to the *true God*, as those *idole false Gods* are to such as serue them, [ *who haue eyes & see not, eares & heare not, hands & handle not, feete & walke not,* ] but remayne altogether incapable of *sence* and *motion* ? shall the singuler loue of our God finde such a *sinfull* issue in vs ?

O let these devises of the diuell be as farre from vs, as we would be from him , and as deeply *hated of vs*, as they would make vs *hated of God*. Give a listening eare, and lay vp that most loving speech of God [ *Are not my words good to him that walketh vprightly ?* ] *mica. 2. 7.* Yea certainly, all the words of God *are good* , to all that *are good* in his reputation and acceptance.

Come neere then, yee blessed and beloved of the Lord, come neere I say , and fall to *freely* , and take your fill of this cup of your Gods consolation : this his *wine* and *oyle* , is good to glad your harts , and to make you to haue a cheerefull *countenance* nay (which is an invalable benefit) a cheerefull *conscience*. Open your mouthes wyde yea, as wyde as you can, and he will fill them, extende, dilate, enlarge your hart to the vttermoſt , there can be no just feare of *want of grace* in him, all the doubt is, that you will *want place* to receive it; make as much roome as is possible , and the Lord will powre it in freely, even till it overflow , as *David* tell's vs he did vnto him , when he confessed that [ *his cup did run did over,* ] and the *apostle* , when he also acknowledgeth further, that the Lord [ *can doe* *psal. 33.* *vnto*

*Eph. 3. 20.* *unto us exceeding abundantly above all that we can aske,*  
*or thinke;* ] and both these sayings doe shew appa-  
 rantly, that the Lord hath *more to giue*, then we  
 can either *aske*, or *receive*. We cannot *want* so much as  
 he can *spare*, nor *beg* soe much as we may have.

*Psal. 115.* Well, and worthily might the *Psalmist* say [*ye are*  
*15.* *the blessed of the Lord*] who can deeme you lesse, that  
 see's *all* the blessednes that is written in Gods booke,  
 and reserved with God in the highst heavens, to be  
 intended and appropriated to you, by the Lord him-  
 self?

Now then inasmuch as you see *Gods favour*, let him  
 see *your faith*, set that grace a worke on this goodnes  
 of his.

Doe not suffer your selves to be deluded any mo-  
 re, by him, who in all his endeavours meane's *no glory*  
 to God, *no good* to you, but mischeife to both, by la-  
 bouring to cancel *his truth* to you, and to make voyde  
*your faith* towards him.

Grace him not soe much, as to give him the hea-  
 ring of any thing he offreth to whisper into your  
 harts. Cast off all his suggestions with contempt and  
 scorne, let him see himself despised, and *his subtiltyes*  
*1am. 4. 7.* abhorred; that is the next way to be rid of him, if we  
 resolutely resist him.

And let vs strive now and ever to cleaue to our  
 God, who can comfort, and doe vs good: his voyce  
 hath sweetnes and vertue in it, as well *to worke good in*  
*us*, as to *speake good to us*, it is all one to him, to  
 give vs *good things*, as to give vs *good words*. If he  
 say it, it is done; why then *doe* we not as he *saith*, and  
 lende our best attention to his consolatiōs. Craue we  
*pardon* for our perversnes past, and *power* against it for-  
 time

time to come , that nothing may for ever hereafter hinder the sounde application of Gods saving truth vnto vs.

And thus we have now at length finished our *first vse*, which concerneth both the *righteous reprehension*, and the *gracious consolation* of the saints of God , who have now had the double portion we promised them.

We are now to put on to the *second vse* of the same, 2.  
to wit, that, which cometh to wicked men , from the *Vse.*  
consideration of this instruction, of the application of *to Wic-*  
Gods truth. Which being a duty wherewith to all men *ked men*  
are bounde, they also are enwrapped within the *cordes repreh-*  
*of this doctrine*, and tyed to take home that part of *sion.*  
Gods holy truth which doth concerne themselves.

And if thus they doe, as it is their duty, ( and their *not doing* of it, wil draw downe heavy vengeance vpon them ) then, will their misery and feare, flow *apace* vpon them , even *so fast*, that they shall not be able, either to escape the *swiftnesse* of it , but it will come to them; nor , to withstand the *rage* and violence therof but it will seize them , in spight of all their cursed *securitie* and *presumption*, whereby they often put their evill farre from them. Nay whether they doe *take it* home or noe , it will *take*, yea *overtake* , yea and *overturue* them too , according to Gods owne fearfull threatning by *Moses* [ *All these curses shall Deut. 28,*  
*come vpon thee , and overtake thee, till thou be def-* 15.  
*troyed.* ]

So that a wicked mans evill is every way, open before him, assured to him, let him turne himself which way he will , he is in an *ill case* , if he *apply not* Gods truth, he incurres *double danger* , for the Lord will

T both

both plague him for *disobedience* to this *doctrine*, and the truth of God in the terror therof, wil *apply it self*, and fasten vpon him whether he *will or noe*: and if he *doe according* as God hath sayd in the lesson before named, then must he also know, that there is *no good* at all appertayning to him, but all *the euill* thath Gods booke reveale's. Nothing is more plaine. then that the Lord neuer meant *any good* to any vngodly man: *any good* did I say? oh it were well with them if that were all; but to speake as the truth is, and as they shall *feele* from God in case they continue in their impiety and prophanes, he doth not only intend them *no good*, but he intendes them *nothing but euill*, and all *euill* of every kinde, which is writtē, all the *curses, comminations, heavy sentences, wo full sayings, all miserable & misceivous messages*, either of present justice, or future vengeance; whatsoever it be that *the wisdom* of God hath revealed from heaven, or *the justice* of God hath reserved to be executed, either here *on earth* in part of payment, in temporall curses, or fully, and finally *in hell* in that infinite vengeance, which is immeasurable and everlasting; all this, in every jot and tittle therof, is *theirs*, and they must drinke off this whole cup, of the Lords wrath and *enraged* indignation, to the bottome, in all the *bitternes* of the same.

Goe ye sinners and vngodly persons of all sorts, reade over & peruse, every *part*, every *page* of Gods sacred booke, and in what *leafe* or line soever ye meete with any thing that favours of *confusion*, or founde's like a curse, or sentence of *condemnation*, say to your selues, as our *Jacob* doth here, [*Then Lord sayst this to me*] this part of Gods truth is my portion, and belongeth to me, my impiety appei's this to me, my wickednes

wickednes doth draw me vnder this wofull censure.

But because Gods booke is so laden & fraught with dreadfull threatnings, hence (*now I thinke of it*) may a man give a great guesse at the cause & reason, why vngodly persons have no delight or pleasure *to reade the scriptures*, but preferre every *vaine pamphlet* before those divine words which were *inspired by Gods spirit*; a filthy *play booke* invented by the diuell, and by him *prompted* and put into the brayine of some *kase impi-ont varlet*, whose hellish tongue, and, hand he doth imploy, to *pronounce*, and *pen it*, hath more *readers*, more acceptance, and attention, then those blessed words which God hath *breathed* into those holy men, who spake from himself vnto vs; and why is this? why is it thus? surely a more *eminent reason* of this impiety cannot be rendred then this, that, the Lords booke boade's them *no good*, every *word* is a *woe* vnto them; & therefore they take no more pleasure therin, then a *fellon*, *traytor*, *murderer* or some other *malefactor* doth, to reade those lawes or statutes which declare the sentence due to such offences, as he stands guilty off, in his owne knowledge.

But to returne to the *terror* of transgressors; you are to know, that whatsoever is spoken *for euill*, it is spokē to you, any potion that is terrible, or dreadfull is prepared of the Lord and *full mixed* for you, and by you it must be *drunke out*, to the very *dregs*, that you in this kinde of application of it, may either *be purged* to your true and timely *reformation*, or *poysoned* to your eternall *destruction*.

Never once dreame of *thrusting off* these things from your selves, you cannot shift off that which the



Lord will *fasten* vpon you what he *sett's on*, none can *shake off*: beleeve it, beleeve it, there's noe shunning of that which the Lord saye's, you must either *beare* it, or *beare* it, or *both*. God will not be set foe light by, of *any flesh*, as to have his words goe wholly vnregarded.

He that will heare *his owne*, may foe be wrought vpon, as that he shall not *beare* it, it may worke vpon him *that repentance* to salvation which is never to be repented off. But he that doth either *refuse to heare*, or *heareth without fruit*, let him know, that he is the man that *must beare*, those curses, which he either *heareth* not at all, or not *as he ought*; as it were most easy to manifest in the most miserable experience of many a *wretch*, who turning away his eare from the Lords message, the Lord hath turned the heavy contents of the same loose vpon himself; and made him to *cry* out *wofully* in the eares of God and men, vnder the *insufferable sence* and *terror* of that, vnto the *tydings* wherof their eare was *contemptuous*, and would not take seasonable notice.

It hath too palpably appeared to be the manner of the *most wicked men* ( and I know not whether any thing may be a more *manifest eare-marke* of an impious and vngodly person ) to be extreamely impatient when the truth of God hath beene *plainely* tolde them; these are of the number of those *wretches* which were foretolde by the *Apostle*, that [ *endure not wholesome doctrine*, ] that which foundes not *sweetely*, and is not *melodious*, is no *meate* or *musike* for them, they are so farre from *application*, that they will not give God *audrence*, but either *wisfully withdraw* themselves from the house of God where it is spoken, or being

*present*,

*present*, bewray that damned humor of hellish perversnes and *impatience* against the Lord and his messenger, which hath beene found in that godles *teroboam*, and divers such *branded rebels*: and for which (amonge other their impieties) the Lord hath left them recorded vnto vs as the *fearefull and rejected objects*, of his justice and fury.

It's a heavy signe men meane to live and dye in their finnes, when once they refuse *application* of the word, inasmuch as even the *application* of Gods truth, is the *life* of all instruction, the *death* of all corruption; I know not a more *apparent token* of a man whome the Lord is resolved everlastingly to *reject*, then when he hath given him over to a *wrangling* disposition, and *quarrelling spirit* against the faithfull ministey of the word, if that will *chafe* him, and make him *fret* and *fume* it is past question, that he hath a hart both *hating God* and *hated of God*, hardened and enraged by the divell, and with him to be plagued for ever.

Oh, that you could consider this, who goe out of Gods house with that hellish resolution that (in another case) *Dagons* preists did, not to tread vpon the threshold therof any more in haste, noe you will not come to church to be soe *bayted*, and yet who can doe lesse then *bayte you*, that come to the temple of the Lord, as *Beares to the stake*, as *beggars to the stocks*. But consider I pray you, you that soe abhorre *application*, how wofull your estate is, that must be *bayted* if you come, and *reprobated* if you come not to heare the Lord speake vnto you. If the *first* be soe *bitter*, what is the *latter*? while thou art a wicked person thou canst avoyd *neither*.

Looke throughout the history of Gods booke, and  
take

take notice who have beene the most *notorious miscreants*, whome the Lord hath noted, as [ *vessels of wrath prepared to destruction*, ] & you shall soone finde those to be the principall *castawayes*, vpon whome the word of God hath beene *cast away*, who have either *not heard* it, or with *no profit*, or *patience*; but with *murmuration* and *resistance*. I could instance *Cain*, to whome God spake himself, and *Ieroboam* before named, and *Ahab*, and *Ihojakim*, and *Elyes sons*, and a multitude more of most wofull and accursed miscreants, whose want of *application* of the word of God vnto them, was one eminent evidence of their just *perdition*.

Remember what God saith to you by his prophet [ *Woe be to him that striveth with his maker* ] woe, I say to him that spurnes against the needefull manifestation of that misery whervnto his sin hath made him subject before his maker. Can any thing be of worse *consequence* to vs, or heape more *vengeance* vpon vs then this?

Among men, you know what a haynous matter it is, for any offender or malefactor, having deserved imprisonment, to offer to *breake out*, and run away, or if he cannot doe soe, to grow *stuborne*, *headdy*, and *unruly* in the *prison*, and if the king send any to examine his fault, and to arraigne him for his offence, to give them *surly answers*, *unseemely*, *reproachfull* and *reviling* speeches; to such a one the *jaylor* is more *straight*, and layes *more irons* vpon him; the *judge* is more *severe*, and gives him the *heavier censure* which shalbe executed to the vtmost *extremity*, without any *mitigation* or favour.

And can any man imagine *that* that is not *hydeous* in Gods eyes, which is *haynous* in mans? Is it not his course  
to

to double his curses vpon such as struggle to avoyde and decline the *declaration* and *application* of them? shall they not suffer for their *obstiancy* & *impatieney* as well as for other any impiety? yea assuredly they shall and let them know, that where they *adde* one evill to another, the Lord wil *adde* to their , punishment and multiply it *out of measure*, as they doe their sin.

If therefore, either by *infernall flattery*, and *mysticall collusion* of your owne soules in secret, which was a thing that *Iob* execrated; or by *open refusal* and *impious renuntiation* of what the Lord speaketh, a thing wherof the *Iewes* were most grossly guilty, and for which, they were *abhorred* of God; or by *both these*, or any other wicked way or meanes, you seeke *cunningly* to worke, & wynde out your selfe, from taking such particuler notice of Gods threatnings against *your sin*, and *your selfe*, as he requireth and your iniquity deserveth; be you well assured, and know ceertainely, that by such corrupt and vngodly carriage, you shall *at once*, encrease the *Lords provocation* against you, and your owne *confusion* before him, and so [*store vp wrath against the day of wrath, and the iust declaration* (and execution) *of his iudgement*] vpon your soule and body for ever. Iob. 31.  
Ier. 44.  
16.  
Ro. 2.5.

And that you may see I speake not this *without booke*, I pray you looke what God saith in *his booke* to this purpose, how read you in the *fift booke* of *Moses* called *Deuteronomie*; read there, & strue to *understand* what you *reade*, and out of your vnderstanding of it ponder that saying and lay it vp in your harts: There you shall heare God speaking *thus* touching the point we haue now in hand: [*Least there should be among you any roote that beareth gail and worme wood; and it come so* Dent. 29.  
18.  
ver. 19.

passé

Ver. 20. passe that when he heareth the words of this curse, that he  
 blesse himself in his hart and say, I shall haue peace though  
 I walke in the imagination of my owne hart, to adde drunke-  
 nesse to shirft; The Lord will not spare that man, but the an-  
 ger of the Lord, and his iealousy shall smoake against him  
 & all the curses that are written in this booke shall lye vpon  
 him, & the Lord shall blot out his name from vnder heaven.  
 Ver. 21. And the Lord shall separate him vnto euill out of all the  
 tribes of Israell according to all the curses of the covenant  
 &c. So that the generation to come shall say when they see  
 Ver. 21. these plagues &c.

Thus you see the Lord doth manifest, ( and that in many words ) his minde concerning this matter, and that we may the better discern his meaning, we may breifely abridge all that these words doe import, into two particulars.

1. how *hainous* a thing it is in Gods sight *sinfully* to *shirft* off the saving truth of God from our selves.
2. how *heavy* the hand of God wilbe in the extreame & extraordinary punishment of him that doth foe.

The *act* is exceedingly amplified, and aggravated, if we doe well consider the particulars of the text, wherein we finde it *branched* and *blazed out*, to be an euill consisting of many euills, a very composition of many impieties, and much corruption.

*First*, it is an impious thwarting of God, a crossing of him; even a giving him, *the lye* to his face, when any man shall dare to say [ *I shall haue peace though &c.* ] Is not this extreame *impudency*, thus to *outface* the Lord of heaven in his owne truth? to tell him ( as it were ) *to his teeth*, that we shall haue peace, whē he faith resolutely

tely we shall have *none* in any vngodly way are we not *undertakers* against the *wisdome power*, and *justice*, of God, by all which, that which he hath here vttered against *this sin*, shall be assuredly executed vpon *the sinner*? shall we offer to say [ *I shall have peace* ] when the Lord, who is *only wise*, *almighty*, and *most just*, saith we *shall not*? is not this to make the world beleewe, that we thinke our selves able well enough, to secure our selves against him, and know a way how to avoyd, that which he saith he will inflict? as if we could goe beyond God, and overreach him, by some policie or power of our owne.

*Secondly*, it is a proude exalting of our selves about the Lord & a trusting vpon our owne *vayne lying* and *blasphemous* words [ *bleſsing our selves* ] and giving no credit to his most stable and immutable words of truth; as if our blessing of our selves, had farre more efficacy to save and comfort vs, then his words of *curſing* have to cast vs downe, and terrify vs.

*Thirdly*, it is an *encreaſing* of sin, we *adde* one evill to another, and soe *lade* our soules with more and more impiety, *augmenting* our evill before the Lord, and encouraging our selves in the same, by this *bleſsing of our selves* in our sinfull courses, and casting aside Gods righteous and heavy *curſes*.

All these *three* amplifications of this impious and hellish *act*, are apparant in the text and thus much sin doth *be* commit, that *applyeth not*, but *putteth off* the sacred word, and truth of God from himself.

The punishmet due to this *threefolde act* of impiety, followe's in the text too, & it is layd out both *negative*

V and



and *affirmatiuely*.

*Negatiuely* in that one wofull sentence [*The Lord will not spare,*] or, [*the Lord will not be mercifull to that man*] a truth clearely *contradictory* to the conceit of these accursed miscreants, who are *soe besotted*, that they can beleeve nor apprehend, nothing in the Lord *but mercy*, and soe make him a *notorious monster* therein, as if he had *nothing els* in him.

*Affirmatiuely*, and that many wayes, in such miserable sayings as follow; & every one worse then other, if we note them; Such a sinner shall feelee;

1. the *anger of God*, and to put him out of hope of appeasing it, it is added that,
2. the *jealousy* of the Lord shall breake out, and smoake against him, and *jealousy is implacable rage*, such as will heape vpon an offender
3. [*all the curses written in Gods booke*] none, no not one, to be avoyded or escaped: among the rest. 3. notorious *curses* are named to wit, 1. that [*his name shalbe blotted out from vnder heaven.*] 2. that [*the Lord shall separate him unto euill.*] 3. that [*the ages to come*] shall fall into admiration of that mans fearefull condition.

Loe, *thus* shall it be done to the man that the Lord will avenge himself vpon, for this one sin of *shifing off* the sacred truth of God from himself. He shall have *no mercy* from God, but *all the misery* that may be, he shalbe the *vnhappy object* of Gods heavy anger, of his fearfull *jealousy*, of *all his curses*, vnto which the Lord shall soe set him apart and pick him out, that he shalbe the *wonderment* of all succeeding times. This  
is the

is the Lord doome vpon him, who *fawmeth* vpon himself in his *prophanes*, and flyeth (as much as in him lyeth) and wil not heare of the justice of God, revealed in his word, against his wickednes,

Let vs then (*deare christians*) take heede, and beware of a stubborne hart, a stiffe necke, an impious spirit, to *throw away* what the Lord saith to vs, Doe not provoke him to jealousy, we are not able to deale with him, he is stronger then we; know we that nothing well more *vexe*, or sooner *prouoke* him hereunto, then this impiety, of refusing to apply his worde to our selves. He is heavily jealous (as well he may be) of that mans estate, that will not endure his truth.

For why? consider I pray you, *what good* can be in him, *what euill* can be out of him, who rejecteth what God saith? it is not possible he should haue *any good*, who will none of that word, which is the *only ground* of all good to vs, and the *only guide* of vs vnto it: neither is *any euill impossible*, but all most easy to be fastened vpon the man, who forsaketh the sole and *soveraigne* meanes of *his good*. That man must needes heare *Satan*, that heareth not God, and if once the diuell be master of *our eare*, and haue it at command, what can be soe *corrupt* or *accursed*, which he will not convey into vs?

How much better, and more happy were it for vs, to hearken to the *heauenly voyce* of God, though that he saith, should seeme *heauy* to vs. The *worst* he speaketh is to make vs *good*, and to further our *best estate*. He doth *wish us well* in the most *wofull* sentences he vtters against vs. Let him that hath an eare to heare, heare what the Lord saith, which if we will doe, we

shall many time heare him complaine against his people, and giving this *one impiety*, as a principall cause of thier *wonder ful misery* [*But they would not encline their care.*]

And when he wished, and meant them *all good*, he saith [*Oh that my people would haue heard*] then (saith he) I would haue comforted them, and crushed their enemyes; but he complayneth *mournefully* against them [*but my people would not heare &c, therefore I gaue them up to the hardnes of their owne harts,*] that they might be *perverted* by their owne counsells, and soe come to *small confusion* through this *peruersenes*. Seing then this sin makes the Lord to *giue ouer men*, now let every man that would not *be giuen ouer of God*, *giue ouer this sin*, and for ever resolve to lay home the Lords truth to himself, that it may *liue in us*, and we may *liue in it*, and *by it*, before the Lord: Put we on that resolution *unfaynedly*, which the Iewes in *Jeremies* time did *dissemblingly* professe when they sayd [*The Lord be a true and faithfull wiues betweene thee and us if we doe not according to all things for which the Lord shall send thee to us, Whether it be good or euill, we will obey the voyce of the Lord thy God &c.*] Let our *deedes* be as good, as *their words* were here, and it shalbe wel with vs. Take the truth the Lord intends thee, and it shall assuredly be well with thee. And this is our *second use* of this point to sinfull men.

3.  
Use,  
infor-  
mation.

We goe on now to the *third and last use*, and that concerneth all men, both *saints* and *sinners*, *holy* and *profane*, *one* or *others*, it is matter of *information* to them *all*, and to *every* of them, to betake themselves *forthwith* so doe, according to this truth of God, which now we have made manifest vnto You

you to know.

You see it is Gods minde that all men should apply his word, you see also how farre it concerneth both Gods owne, and all others soe to doe; Let vs now endeavour to conforme both of some of those many *good motives* and *considerations* that may the better carry the *only*, and the *other*, to the practise of this *doctrine of application*. *Motives.*

Gods people had neede of some *provocations*, and vngodly persons had neede of some *scourres* herevnto, both are too backward (as we haue largely heard) let vs doe our best to further them both herevnto. We will begin with the *best first*, and let the saints see, what a multitude of *mighty inducements* they have to draw them thus to doe. A few we will presse in particuler, by which it will appeare (vpon serious consideration) how it *stant* *them vpon* to apply that *now*, which *till now*, they haue soe groysly neglected and let alone. *r.*  
*To the*  
*godly.*

*First* therefore, I pray you consider and vnderstand that if you doe not apply the promises of God, you *nullify* and *frustrate* them, you make them vtterly voyde of all *truth* and *vertue*. *r.*  
*Motives.*

Thinke throughly of it, for it is thus and *no better*, you doe *thus* and *no otherwise*.

And that you may see that soe it is, remember and call to minde thus much; God never meant his promises to any but to his owne people, for their sakes alone himself did *reueale*, and his pen-men did *write* them: it never came into his hart that any man else, should meddle with them: he call's them *precious promises* because it should be knowne, they are not *commen meate* for every man but  
foode

foode only for the faithfull whome he hath chosen to be a *precious* and *peculiar* people to himself. Now if this were his minde and meaning, whervnto shall these promises *serue* if you *receiue* them not? to whome shall they *goe*, if you take them not *home*? if thus the case stand, that *wicked men must not haue them*, and you *will not*, what shall become of them? to *whome*, or to *what* shall they appertaine? what may be the vse or benefit of them? It is not *Gods minde* to give them to *sinners*, it is not *yours* to take them to *your selues*, what shall they doe? when they are vsefull to *neither*, are they not voyde to *both*? and soe become as a *cancell'd Writing*; wherein no man hath *right*, wherof no man can have *good*. Oh that you could lay this to hart, and well ponder this euill of yours; is it a small thing to *anihilate* the *greatest part* of that, wherof rather then one *Whitt* shall perish, heaven and earth shall fayle, and from which whosoeuer doth *detract*, or *diminish* in the least, the Lord will diminish of his happines (that is, abolish him from all hope of being happy) and encrease his curses vpon him? This is the *first euill* of your refusall; and it is *fearfull*, and the manifestation of it should move you more then a litle, to feare that practise which may, and will *pull you* into such horrible impiety, and also pull such heavy plagues *vpon you*. But, this is not all, it is but the *first*, and not the *worst*, of *some other*, that follow as infailiblely vpon this practise, as *this doth*.

Reu. 22.  
19.

2.  
Motive: Secondly then, consider that your refusall to take the promises of God vnto you doth not only *actually* make *them voyd to you* (being a great part of Gods gracious truth) but, (which is yet more sinfull and fearefull) it doth *occasionally* make *all* the rest of the

Scripture

scripture voyde which concerneth *wicked men*, and  
 for the *whole* truth of God (a thing which *I tremble to*  
*utter*), I say, the *whole truth* of God, is frustrate and  
 through vs become *nothing*, or as a thing of *nought*, by  
 our sinfull refusall of our part. And *this* wilbe as pal-  
 pably evident as the *former*, if you take knowledge  
 that the divell who *drawe's you* to deny your portion,  
 doth (*by you*) *draw others* to doe the same, & make your  
 refusall the occasion of theirs. Let any childe of God  
 who digesteth not Gods promises, speake to a wicked  
 man in case of any impiety or rebellion against God,  
 and bestow a *reprooffe* vpon him, out of Gods word, in  
 vttering some *curse* and commination against his *swea-*  
*ring*, *drunkenes*, or any other evill; the divell doth  
*prompt* him presently, and put into his head what to  
 reply, and stop your mouth withall; why (saith the  
*godles wretch*) should *I tremble* or *trouble* my self with  
 these words of God that concerne *me*, when *you* are  
 not *conforted* at all, with those that belong to *you*?  
 what, are his *threatnings* more true to *me*, then his  
*promises* are to *you*? must I *yeelde* to the one, and you  
*resist* the other? Goe first & learne your owne lesson  
*by hart*, and when I see that you take your portion *so*  
*hart*, I will thinke the more of mine; till then, I haue  
 as *little reason* to be *disquieted*, as you haue to be *com-*  
*forted*: I will never beleeeve that *one* peice of Gods  
 word is *truer* then *another*, or that any part of it, is *mo-*  
*re true to me*, then some part of it is *so you*. And there-  
 fore till I see you affected with that which is spoken  
 to you, I neither *care* nor *fear* what you can say to  
 me. What *wofull worke* is here? what heavy disadvan-  
 tage is taken against you? what hellish damage is done  
 to the living God in his eternall truth? Before *you*  
 made



made voyd the *promises*; now wicked men (*by you*) doe make voyde the *threatnings*, and foe betweene both, no part of scripture hath *any power* in it. The wicked *cattiffe* that thus cast's off *admonition*, and *reprehension* shall haue his reward for his offence; but *Woe to them by whome the offence come's*. Shall the diuell and his lyms thus *trample* vpon, and abuse Gods booke and will you be their *leaders* thervnto? shall *your* euill practife be pleaded to justify *theirs*? shall the Lord speake in vaine to them, because you will not beleeue him? Can you thinke this to be a *smal offence*, nay rather can you conceive *how great* it is? you shall doe well to deliberate vpon it, that you may discern and detest it.

See, how it *disables* you to speake a word in season to any, either *good* or bad you must *bunge* vp your mouth in *silence*, or speake with *shame* to others till the Lord open your hart to beleeve him *your self*.

If you shall offer either to comfort a *weake brother*, or to condemne a *wicked transgressor*, both may, and will fall vpon you, with your owne *infidelity*, and how justly they may *vp brayd* you, and *regeet* what you speake, is easy to vnderstand out of that which we haue sayd. And this is the *second sin* of your not applying Gods promises, which you see doth *disable* the word of God to doe *others* good, as well as *your* self, and vtterly *disable* you to doe that duty you owe to others, in any christian counsell or other vse of the scripture what soever: so you are bound from all alleding of it *to any* till you can assent to it in your *owne hart*. And what a *world of wickednes* is here? O yee that are the saints of the living God *see to it, see I say* wherto your perversnes come's, that it hath neither

ther *end* nor *measure* either in your selves , or any others. If you haue a *God*, beleeve in him; if he be your *father* trust him; if he haue *any truth* rest vpon it ; doe not expose or *prostitute* his truth to the contempt of *Satan* , and wicked persons. Let this move and make you to *take home yours*, that you may be the fitter and better able to *give* others *theirs*, or at the least, it may be their *owne sin* alone, and no way *yours*, if they doe it not. If this may not prevayle *what can?* yet this is *not all* , let vs put on to *more* , if soe any thing may stirre vs.

*Thirdly* then, remember that your refusall of Gods truth in his promises , may provoke the Lord against you yet further in another respect , and that is this: that the Lord in his justice and wrath will suffer those that will *not have* his promises and the comfort of them *now* , shall live to finde a *wofull want* of them; and in that heavy estate , as now they have beene offred *in vayne* by the Lord to them ; soe shall they ( in the time of that extremitie ) seeke them *in vayne* of him.

3.  
Notice

Now *their hart* is shut against *his hand* , then shall *his hand* be shut vp against *their harts*. No *counsell*, *command*, *precept*, or *perswasion* of God, would prevaile with them to receive them ; and it is come to passe, that no *prayer* , *cry* , or *supplication* , will prevaile with God to give them. They shall smart *thoroughly* for this sin, and *then* know what it was to *cast of* a comfort, *when* they cry , sigh, and groane for it, and *goe without* it. We deale thus with our froward and foolish children, and we thinke it a just course of punishing their perversnes. *Thus* doth the Lord : the foules of many of his sons & daughters can say it with much sorrow

X

and

and more shame. Shame because they *might* haue beene happier and *would not sorrow* because now they *could* be happier then they are and cannot.

I shall not neede to produce perticuler examples of any in Gods booke, *Iob*, and *David* and others, who in this particuler being somewhat *pettish*, & much out of the way sometimes, could tell vs the truth of this by *deare experience*; time was when they loathed this celestiall *manna*, and their soules *refused comfort*, and they were deadly sick of this spirituall *frest*; But *not long after*, they *longed* for that which they would not meddle withall *before*. I know there are *more then a good many*, ( even of those that be good ) that haue *failed* in this sin, and *felt* the like punishment from that iust hand of our God who will not suffer such an evill to goe vnavaenged in his owne. The many and mournfull *seares* of more then a few, have tolde vs, how they have *wept much*, for those favours which in time past they, esteemed *nothing*.

How righteous a thing is it with the Lord to with holde that *from us*, which we would not take *from him*? As then any christian desire's to avoyd this *fearfull* sin, and *wofull* punishment, so let him take Gods truth to himself while he may have it; least his wrath *breake out*, and that to the *breaking of your hearts*, both for the *guilt* of your sin in *refusing*, and the *greife* of your soule in *wanting* that consolation which might have abounded in you, What ingratitude can be grosser then this, that *Gods kindnes* should not be regarded, or received of vs, when as it is for our greatest good, and the least of it wholly vnderferved of vs. His grace and mercy in tendering is vnspeakable, by *that we may measure the greatnes* of our sin in rejecting

ring, The truth is, that as *his goodnes* is *beyond measure* in the one, soe is *our euill* in the other. Let vs feare then to be thus foule, in a fault so ill taken at our hands, and let vs even *force* our harts to entertaine what the Lord in infinite favour & loue doth so graciously cast vpon vs. Remember we that this our sin doth keepe many a soule *long* without comfort, and might keepe them *ever*, empty of it. But the grace of God in giving it *at last*, doth not take away, or extenuate our egregious impiety in refusing it *as first*. But let vs yet proceede to a *fourth* motive.

Fourthly then, let it be further considered, how *notably* the diuell doth *abuse us*, and how *notoriously* *4.* *Motive.* we (being thus abused by him) doe *dishonor* & *greine* God. Both these doe appeare in this *one* thing, wherein he preuailes with vs, namely, to make many a childe of God to misapply the *curfes, terrors, & shreadings* of God against themselves, which God himself never intended should trouble them, or in the least belong vnto them. If you reade or heare, from any *preacher* in publike, any *person* in private, any thing that foundes *heavily*, and tendes to the *terresing* of the soule, or to the discovery of the *damnation* due to some impious and impenitent wretch, that can you *snatch* to your selues, and lay it vpon *your poore harts*, though the Lord that revealed it, and the party that spake it, never had any meaning it should ever come there; such a sentence as appertaine's only to a *castaway*, is *catcht* after as *eagerly*, and applyed as *closely*, as if God himself had set it on. *This* can the diuell make vs *doe*. But doe we know, what we doe in thus *doing*? Doe but marke, and we shall see a *multiplication* of sin in this very thing; you would litle thinke what a

*bundle* of impiety is here *lapt* vp together and how *many* offences lye within this *one* , when herein we are ruled by Satan.

Is not this to be *ruled* by *Satan* in that which is *evil*, and to *rebell* against God in that which is *good*? Is not this, not only *not to apply* the scripture which belongs to vs, but also *to pervert* that which belongs not to vs, in *misapplying* of it? Is not this to let all the world see that the *God* of this world, can *doe more* with vs , and in vs , then the *God* of heaven? Is not this to *curse* where the Lord *curseth not* (wherein we are worse then Balaam) and to *make sad* that hart, which the Lord would not haue *made sad*? Is not this to be *open enemyes* to our owne foules, when we will none of that which is *good*, to edify vs, but eate that *poysen* which may destroy vs, and soe bring our selves (as much as in vs lyeth) to eternall confusion? In a word, is not this to *griue* the Lord to *gratify* the diuell, and wilfully to *wound* our selves? I wonder *what euill* it is which might not be brought within *the compasse* of this practise. This that we see in it, and *say vnto you*, is apparant, but it is the least part of that which the God of heaven could *aggravate* against vs if he should come to scan the *length* and *breadth*, and *height* of this offence, it would exceede all *dimension*, and draw vs (in the severity of diuine iustice) vnder everlasting damnation.

And will we thus sin when we haue received knowledge of this truth? and *heape* so many *in-pietyes* one vpon another in this miserable manner? will the Lord endure it, or can he suffer this injury from *his owne*? or shall any that are *his* offer it when once they vnderstand the euill of it? I hope

hope not; think, *think I say*, that it was not a *little patience* in the Lord that hath borne it thus long, and that it is not a *little kindnes* that we are borne with, in an evill of *this extent and quality*; well let vs thinke it *enough*, nay *too much*, that we have beene faulty, and seing such a *masse* of iniquity in it, let vs meete the Lord with vnfeigned repentance for it, and smite our owne blinde and rebellious harts, who have beene lead into, and made to lye downe vnder such a heavy, (yea hellish) load of transgression without any vnderstanding of the state of the sin, or our owne soules by the guilt thereof. This is our fourth motive, let vs goe forward to a fift.

*Fiftly* then, be it alsoo further remembred and well marked of vs, that our aduersary the diuell doth vs yet more mischeife then this, by making vs to put away Gods precious promises from vs; and the mischeife that herin may be noted is double, *to wit*, in regard of *wicked men*, and also in regard of *himself*. 5. Motive.

First in regard of wicked men, in drawing vs to doe thus he make's vs worfe then many of the most vngodly that Gods booke doth mention, whom we finde to have applyed, and taken home to themselves what the Lord said to them by himself; or sent to them by others. It were easy to abound in naming persons of both sorts, but we will content our selves with a few. Cursed *Cain*, (the first castaway of all mankinde, the *prime reprobate* of the world,) the Lord spake much to him touching his sin and punishment; did he refuse to apply any of those perticulers which were spokē to him, either *before* his sin comitted or *after*? did he not give God the hearing of all *Wicked men apply scripture.*



of all that he sayd, (though it is too true that much of it never did him any good), nay did he not vnderstand all those fearfull comminations of himself which the Lord breathed out against his barbarous fact? and soe take them as intended to himself, as that his hart was wounded with them, and he cryed out *desperately* because of the doome which was passed vpon him? The whole current of the story shewe's he acknowledged all to be *his*, that was sayd to him, yea even that which was *harsh*, and hardest of digestion. Wretched and reiecte*d* *Saul*, did not he soe too, when Samuel told him *his owne* from God, in regard of his state temporall and eternal, and gaue him to vnderstand that God had cast him away from his owne kingdome on *earth*, and from the kingdome of *heaven* too; doth it appeare that he cast off any thing spoken by Gods prophet to this purpose? nay the contrary is cleare, that he did conceiue God meant all to him and soe he tooke it as the sequell shewe's. Impious *Ahab*, that vngodly person who was soe foule both in idolatry, iniustice, and cruelty, who was noted for a slaue of Satan [*one that had solde himself to worke wickednes*] when he was to receiue his sentence for these sins from *Eliab*, (howsoever before he had storm'd and raged in his *madd fit*) yet now he hearkeneth to the message of God, and that in such manner, that he makes a sorry shift to be *humbled after a sort*, and cryes and is something deiecte*d*, the speech of the man of God sticks by him, he cannot, he doth not shun it.

How many more of this rout, might I recko*n* vp who with *Foelix* have trembled at some diuine doctrines, and have not attayned such a straine of sin as to be-  
take

take themselves to a vniverfall and perpetuall denyall of all that the Lord hath spoken to them? and shall we be worse then these wicked ones? shall *Satan* leade vs to more impiety ( in this particuler ) then he brought *them* who were his vassals? shall they be *honest men* herein then we? who would not blush and be abasht, to see such prophane and forlorne servants of sin, to overgoe the saints and servants of the living God, in this one point of goodnes. Shall a *Cain* quake and carry himself as a man soe deeply affected with the word of God? and shall an *Ahab*, and a *Saul*, and such others ( as are sealed vp to eternall shame and contempt ) doe the same? And shall *Saints* be behinde these *Sinners*, and refuse to apply their part of the Lords truth, when such infernall vassalls have done it? shall the diuill bring these before the Lord to *upbraid him to his face*, that he ha's some *reprobates* who will doe more in this point of duty, then some that goe for his children, and are accounted holy and *religions*? and that he can preuaile with some of *holyms* to give creddit to Gods diuine truth even *for their euill*, when many of his owne holy ones, doe refuse to entertaine the truth therof some *for their good*?

Oh, what shall our God *loose*, and what shall *Satan* *gaine*, when it shall come herevnto, that the diuill shall plead this advantage too truly? what may we expect who put weapons into his hands to *fight against the Lord*, whose honor ( herin ) he will not spare to his vtmost, to endamage & abuse, that he may enforce him ( in iust reueng of this insufferable indignity done thervnto ) to *fight against vs*, with the sharpest engine's of his justice.

Thus:

Thus in regard of wicked men doth he wound vs, (and these wounds are *deadly*, if the Lords *hand* doe not heale *our hearts* of them;) but this is not all, nor indeede the worst of the *two* respects which we mentioned before. And that we may well beleewe, because the next micheife is in regard of *Satan himself*, & we know him to be worse then all the wicked men in the world.

Note.

The di-  
uine appli-  
cation scrip-  
ture.

*Secondly* then, in regard of himself, we are to know (for our further *reproach* herin, and our more forcible *provocation* hervnto) that the diuine himself hath behaved himself better in this point of application of Gods truth, then many of Gods owne have done; and *that*; whether we consider his application of it, either to *others* or to *himself*.

To others.

Mat. 4. 6.

To *others*, how *readily* (though *abusively*) did he apply those words of the holy ghost in the Psalme to our our Lord Iesus Christ [*it is written, he shall give his Angells charge over thee, and in their hands they shall beare thee up &c.*] which words (*in their true sence*) were as true of Christ as of *any other* in the world.

1. Sam. 28

13.

The like herevnto he did also apply vnto *Saul*, when he tolde him that [*the Lord hath done even as he spake by my hand*] when he counterfeited the person of *Samuell*, and did his best, to *transforme himself* into a *true Prophet*; perswading *Saul* that the word was now fulfilled vpon him, which God had formerly threatened to him, to wit, that [*the Lord had rent the kingdome from him and given it to one better then himself.*] Divers more such instances might be produced, to shew how forward *Satan* is to apply the truth of God to others.

1. Sam. 13

28.

To him-  
self.

Neither indeede (to doe him *right*, and to give him

him his *due*, though he be a diuell, hath he beene *backward* to take home Gods truth *to himself*, as it were most easy to make apparent in many perticulers. That *one* may be in stead of all, which we finde vttered by himself, when Christ came to dispose him of the man who was so *extraordinarily* vexed by him [ *Why art thou come to torment me before the time?* ]

Beholde how *he*, even the *diuell*, who delude's and hinder's you from appropriating the Lords truth to yours soules, can, and doth apply the same both to *others*, and to *himself* and that (as we see) in the *worst* *sence*, to wit, of that *torment* wherevnto he is reserved at the last day, which he beleeveth, and knoweth to be most true of himself, that he shall feele it for ever and ever.

Now ( *beloved* ) let vs consider this motive well and throughly, and sit downe, and seriously *surmize* with our selves what the Lord will say to our soules ( and what we shall answer to him ) on this consideration that the *very diuell* himself, and *diuelish men* have *done* him that honour in his truth, which we have *denyed* vnto him. How, or with what faces shall we stand before him, when he shall vpbrayd vs with both these? shall we not see cause to fall grovelong on our faces before him, and to lye downe in our confusion, covering our selves with shame to see *Satan* and *his slaves* layd in ballance against vs, and our selves found *lighter* then *they* before the Lord, in this thing? what soule would not *blush*, what conscience would not *bleede*, to beholde this thing? yea but to present it before it self in imagination, or meditation, which thing I advise every Chrittian ( *culpable herof* ) advifely to doe, that the same may never be *actually* presented by

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the

the Lord before them. If *any thing* may take place vpon vs, let this (aboue all) prouoke vs. Say with your selues (when the *temptor* come's to carry your harts from receiving the truth of God) *now thou comest to abuse me infinitely, to make me worse then thy self to bring me vnder the guilt of that, wherein thou wilt plead that thou art more righteous then I, and wilt also produce thy infernall vassalls to haue beene more faithfull, then thou wouldst haue me to be, in this practise. Away feinde my God shall neuer haue thus much against me, he hath too much already, shall I adde this vnto all, and dishonour him (berin) more then thou hast done?* Such *soliloquies*, or speeches within our owne harts would well besee me vs, & (I thinke) if we vsed them at every temptation, they would set Satan further from vs, and soone make him weary of vs, and vs, of this our fearefull impiety, against which we haue vrged thus many motives, and pressed each motive foe largely, *to the end*, that (if Lord might please) we might see *an end* of this *heavy euill* in the *holynes* of God, which is a thing to be prayed for vncessantly of all saints, that foe the Lord might once haue *the glory*, and we *the good* of his truth, and Satan *the shame* of all his suggestions to the contrary.

2. Thus having done with the saints of God for this  
*To the* matter, we are now to see if we can move, vngodly  
*ungodly.* men, to doe their duty to God in this point of application. And foe much the rather doe we endeavour this. by how much it may be noted that they seldome or neuer come to Gods house as *clients* to a *court*, to heare their *owne cause* pleaded, but ever as *attorneyes*, to heare and speake for *other men*: they come not as *guests* to this spirituall feast, but as *carriers*; not as *mer-*  
*chants*

*chants* to this this most rich and beneficiall mart, but as *broakers*; they are evermore wholly for *other men*, no body for *themselves* in this blessed busines. They know *where* to bestow every lesson the preacher delivers, they can finde a *fit party* for each reproffe he vtters; here were for such a one, and such a one (*say they in their vaine thoughts*) when they heare the minister lay it on, vpon such sins, as they surmize's them to be guilty off.

Thus they can soone *dispose* of all that is delivered and finde roome for it in other mens *consciencs*, and *conversations*, as for themselves, they conceive nothing to concerne them, vnlesse now and then *Satan* prompt them to put vp something which they imagine may harden them in their prophanes, or to lay *theevish hands* vpon some of Gods sacred promises wherby they may be (in the *diuells*, and *their* construction therof, abetted in some sinfull course.

Now to *touch* these, and to *teach* them better what they have to doe, (as their duty) in this particuler, we neede not say *much*, because *much* of that which hath beene spoken to *Gods people* (in this case) doth concerne *wicked men* also, and doth equally presse *both*, to doe that which the Lord requireth. Howbeit we must breifely give these vngodly ones something to vnderstand from God for their owne parts, in this point, that (if it may be) they may also be brought to better practise.

*First* then, let them know, that not to apply any thing at all to themselves is a most wofull thing and an euill of strang extent, both in regard of injury to God, and *impiety* in themselves. The Lords *injury* is not litle, when what he speaketh from his owne most



sacred mouth, and breathed into man by his owne celestially spirit, shalbe all in vayne, when such holy and powerfull words as *his* are, full of diuine vertue and heavenly influence, shalbe frustrate, voyd and of none effect, but goe vnregarded (as some iale tale) all the dayes of a wretched mans life.

And thine impiety is not lesse, who as an *adder* goest and comest *deafe*, from the glorious voyce of the God of heaven, and by applying nothing, makest it to appeare that thy vngodly hart doth thinke, that either the Lord hath nothing to say that is *worth* thy hearing, or *good* for condition, or that thou hast *no neede* of any, of all that vnspeakable good, which is spoken from him by his messengers. Now how these *two*, or either of them wilbe answered to the Lord, let it be well considered by every sinfull man.

2. *Motive.* Secondly, it is a most apparant signe of God *rejection* of a man, and of a mans *damnation* before God, when he shutts vp the soule of a man that none of his word can enter, and see close's vp his eyes that he cannot see any of his truth to concerne himself. This is most manifest by the expresse words of the Apostle. [If our  
b. Cor. 4. 4. gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded their mindes &c, least they light of the glorious gospel should shine vnto them] see here, they that lay not Gods truth to hart, are only such as are *lost*, that is, *cast away* & let goe of God into the jawes of *Satan*, as *Iudas* is sayd to be the *lost child* of *perdition*. And to the same purpose long since spake the Prophet *Isaiah*; & *Christ* after him, where he saith  
Mat. 13. that mens harts are *hardened*, and their *understandings*  
24. 15. *darkened*, that hearing they may heare and not perceiue (any of Gods truth to be good for themselves,) and  
this

this *spirituall obstruction* in the judgment, is an infallible argument of Gods purpose to confound the soule and body of a man for ever and ever; for soe it is added, *least they should convert and I should heale them.*

And if we should goe to examples, who but *reprobates* have heard Gods word and not applyed it to the bettering of themselves. Nay, which is more, ( and I Note. desire may be well marked ) it is impossible that any but *reprobates* should heare Gods word without all *application*. For why? if the Lord give not a man *a hart to receiue the word of his grace*, it is most ceartaine that the Lord *hath not a hart to receiue that man into grace*. Were it not easy to instance *Elyes sons* whose not taking home to hart their fathers counsell from God is sayd to be the evidence of their destruction; note the words of the text well [*Notwithstanding they obeyed 1. Sam 2. not the voyce of their father, because the Lord would destroy 25. them:*] this was the figue of their destruction from God, because his word did them no good. Vnto these I could adde others more, but wee neede not. If then this be soe, that we see what their state is that apply not Gods truth, even a state of perdition, & that this *not application* is a most evident signe of this condition: I hope it will cause any that shall consider it, to cast about, and to take better notice of himself in this thing.

Thirdly, let all vngodly men know, that in that which they doe apply now and then, to wit, *such promises* as sometimes they *snatch at*, when they heare any thing that doth ( *as they corruptly conceive* ) humor and please them, I say let them know that herin, they wrong both

the Lord

his

*his children.  
and themselves.*

The Lord, in meddling with that which he never meant them, for his promises (as we have heard) are the *proper inherisance* of his owne people: now to be too bolde with that which is the Lords, and to vse it amisse, is an abuse offered to him. *His children* are injured, in that their *bread* is taken from them by these *dogs*. The blessed promises are *their bread*, and *no meate* for any that are vngodly; and therefore for a wicked men to seize on them, is but but the part of an *unmannerly curr* who catches that from his masters hand *for himself* which he meant *his childe* should haue. But the *most* and *worst* evill is their owne, and that appeareth in this, that these promises of God thus vsurped by them, are (in Gods justice) *poysoned* to them, and doe become occasions of their wofull *hardening* in their wicked courses. The Lord doth curse this *misapplication* of his truth, and make's his word (thus abused) *the savour of death unto death*. And soe they goe on in vngodlines, being *smothered* by the prince of darknes, and see not their way to lead vnto death.

4. *Fourthly*, and *lastly*, in not applying the threatnings  
*Motive.* which the Lord hath appointed as their due portion, what doe they, but in like manner (as before) injure the Lord who hath assigned them to their soules? refusing to receive what he offer's to them, and making *utterly voyd* (to their *utmost power*) all that part of the holy booke of God, which doth consist of *curses*, *terrors*, and *comminations*; for seing (as was sayd *before*) of the promises, in reprooffe of the people of God) that Gods meane's not his children should have *them*,  
 and

and vngodly men ( to whome they *are meant* by God) doe not *meane* to take them ; are they not left voyd, as serving for *none*, as good for *nothing* ; Besides how *many sins* are wrapped vp in thy refusall of these threatnings (*O thou wicked man;*) consider & *see* is there not *infidelity*, that thou belevest not they belong to thee ? and *he that beleeveth not is condemned already.* Is *Job.* there not *pride of hart* that stoope's not to that which may humble thee ? & *all that are proud in hart are abhomin- Pro.* *ation to the Lord.* Is their not *grosse ignorance*, that thou knowest not the state of thy hart to require *this physike* ? and hath not God sworne, that ignorant persons shall never come to heaven ? [*They have not knowne my wayes, therefore I sware in my wrath they shall Psal. 95: never enter into my rest.* 10. 11.] Nay what impiety is there *not*, in this neglect to take notice of that which, the Lord would fasten vpon you for your *humilisation*, and *soe* ( *consequently* ) for your *saluation*, if you would receive the same. And doe you not ( in thus doing ) *for sake your owne mercy*, and *force* Gods justice vpon your owne soules ? How happy were it, you could see your *unhappines* herin. But because you will not *con-* *fessionably* looke after it, the Lord will not shew it, and *soe* you sinke and perish in the indignation of God for want of due consideration of it.

Thus you have *your motives* ( such as we can give vnto you ) to perswade your better *care*, and *circum-* *spection* touching your selves and your soules estate before the *great God of heaven* by whome you must be adjudged at the last and *great day* of his glorious appearance.

You see, that, *as yet*, your condition is miserable and accursed, for, *either* you *apply none* of his truth at all, or

or you *misapply* all you meddle with, and his majesty cannot beare either of these, both being *dishonorable* to him, and *damnable* to you.

Gather these few motives into your myndes, and ponder well and throughly vpon them, thinke how it is in *each perticuler* and in them *all together*; let them *take place* vpon you, give no more *place* to the diuill, that Gods heavenly word should have *no place* in you. Desire *to open* your harts to his voyce, but first desire him *to open* them to himself; he never *opened heauen* to any whose *hart* he did *not open* to heare and apply his word aright. If therefore (after all that is layd) you remaine (as before) *closed*, & *slopt up*; that the truth of God cannot *enter*, know for a surety from the God of truth that *heauen* is *shut* against you, *hell* only is *open* to you, and thither must you *goe* to him, even *Satan*, that would not suffer you to *come* to God, whose suggestiōs as you obeyed, soe now shall you receive of the Lord the iust recompence of reward due therevnto from his infinite wrath and vengeance for ever and ever.

*Loel. 2.*

But if you will returne and repent he will leave a blessing behinde him, there is *mercy with him* for you here, there is *glory with him* for you in heauen.

And thus much for those *motines* that may incite all sorts of men to apply the truth of God.

Now if any childe of God, or any other, would know vpon what tearmes they might be bold to apply the promises of grace, let them looke back into the signes of their interest into Christ layd open in the former point pag. 55. &c. and they will also serue for sound warrant herevnto; for whatsoever doth interest vs into him, doth together with him give vs right to all other things.

The end of the second sermon.

**N**Ow from the application of the things God spake vnto *Iacob* wee are by due order to proceede to the things that were spoken to him which he doth apply vnto himself, and they are lying in these latter words of the verse. *Returne into thy country, & to thy kindred, & I will deale well with thee:* which words doe containe in them these two particulars.

1. a precept. *Returne into thy country, & to thy kindred.*

2. a promise. *And I will deale well with thee.*

I might take them a funder and handle them severally (and I did intende it) but because time will not suffer me to doe soe, I will gripe them together, and intreat of them both at once, in one generall instruction: and that is this. That, *whosoever wilbe willing to Doe. 3. doe as God will haue him, shalbe sure to fare well.*

The onely way to be well dealt withall, is to resolve to be ruled by the Lord, to be ordered by him, to be at his finding, & disposing for all our wayes, of settling or remooving, going or abiding *to*, or *from*, any place, to set vpon, or let alone any practise.

This is the high way to be truly happy: the onely course that can be, to be in a state assuredly comfortable, that a man will cast himself and his affaires vpon the Lord, and doe in all things as he will haue him.

God himself shall tell vs the truth of this point from heaven, and avouch and seale it vnto vs by his owne most sacred word to *Iacob*: which words (we see) *Iacob* doth plead before the Lord, and fathers them vpon him, and vrgeth them to him, and the Lord doth graciously acknowledge them as his owne, and doth actually accomplish them vpon him (as in all other cases he had done before) soe in this particuler now

Z in hande



in hande , wherein though he feared nothing *more* then hard, and rigourous dealing , cruell , and tyrannicall carriage , yet being willing to doe as God bade him, he founde nothing *lesse* , but in stead therof, he had all loving intreatie , and most kinde & brotherly entertainment that might be. Now then seing God first spake it to *Iacob* , *Iacob* doth now vrge it to God; God in this & ever after, made it good to him, it is a truth past controversy, an vndoubted truth that may passe without all colour of doubt or question. It may well goe for a *rule*. That he that wilbe *ruled* by God shall ceertainly fare well.

Neither did this begin to be a truth now at this time, as if it had never beene soe before, but it was thus from the beginning , and began to be *experimentally* true, as the *first man* that ever God made & gave a law vnto, for doing his will, can well and soundly certify vs, that *well doing* , & *well-being* went ever togeather.

How much present happines, comfort , & welfare was provided for *Adam*, in the state of his innocency and obedience? it had beene happy for *him* , and *vs*, had he continued in his subjection to the law of his maker , [ *doe this & liue.* ] How well was he in his *paradise*; wherein, what he was in his *person* by created nature and grace , what he had for his *portion* , in things *naturall* and *spirituall*, wee can give some guesse out of the records of sacred writtings , but what he should have beene (had he continued his obedience without transgression ) when from earth he should have beene translated to heavens happines , that we cannot once conceave , neither can the infinite immeasurableness of it, enter our harts in any measure.

But in what he *was* , and should further have *beene* in what

in what he *had*, and should further have *enjoyed*, we see enough to assure vs of this truth sufficiently.

And as true as it was to him he being the roote of all mankinde, and in the steade of vs all, so true had it beene to vs all, had *he*, and *we*, stood in that state of integrity and incorruption, wherein he was created.

Nay, that we may yet see the vnmoueable goodnes of God, that he is still of the *same minde*, though we are not the *same men*, & though we sayle in our *obediēce*, he faile's not in his *kindnes*. Beholde he is *God*, & *changeth not*, immutable in favour, constant in his compassions, a *sure freinde* to a faithfull man, a *well-willer* to a *well-doer*, still and ever: that howsoever we have offended against him provoked & greived him, & enforced him to deprive vs of our happy estate; yet, hath he rayfed vs againe, & brought vs into such a blessed condition, as wherein, yet we may be made most happy partakers of the truth of this instruction.

Passē we from *Adam* to *Abraham*: and we shall soone see it to be still true: The Lord bidd's him goe out of his countrey and *leauē all behinde him* (as now he will have *Jacob* returne into *his*, and *take all with him*) and now let vs looke vpon the condition and tearmes of his obedience, what is promised to him in the text, why even this [ *I will blesse thee, & thou shalt be a blessing* ] and againe, [ *I am the buckler, & shine exceeding great reward* ] & was not all this performed to him in truth? was not God as good as his word *with advantage*? yes, that he was, as we all know. True it is, never any was put to greater matter of *obediēce*, and it is *as true*, that never any was crowned with more precious favours and abundant mercyes from God: his *name* is as famous for Gods *kindnes* to

Gen. 12.  
1. 2.  
cap. 35.  
1. 2.

him, as his is for *obedience* to God. We reade of the faith of *Abraham* wherein he was so famous that he is enstyled [ *the father of the faithfull* ] and *Abraham* is honoured not onely in his *graces*, before men, but also in his *extraordinary prerogatives* received from God, he being called *the freinde of God* ( which honourable appellation was not ( *by name* ) given to any in all the *olde testament* , but , yet it is vouchsafed to all the faithfull by Christ in the *new* [ *I call you no more seruants but freinds* ] and againe , [ *ye are me freinds if yee doe whatsoeuer I command you* ] ) and the blessednes we haue by Christ, is entituled the blessing of *Abraham*, that the blessing of *Abraham* might come vpon the *Gentiles &c.*

*Iob. 15.*

*14.*

*Gal. 3. 14.*

Now what happines *Abraham* found , in yeelding himself to God , to doe as he would haue him in all things , the same founde his posterity also : and generally ( not to insist vpon any more particular instances ) the Lord hath entailed our welfare to all his precepts, as we may finde in all and every of them, that nothing is more frequent then the *promises of his grace* annexed to the *promise of our obedience*; still the Lord fasten's and tye's the *one* too the *other* every where.

*Dent. 5.*

*29. 33.*

*cap. 6. 18.*

*24.*

*cap. 10. 13*

*cap. 12. 28*

*cap. 16. 13*

*Moses* is most abundant in many places in this particuler, almost in every chapter of *Deuteronomie* , no one thing is so often iterated as this , *Take heede & doe according to all that I command you, that it may be well with you, & with your children for ever.* It is ordinary ( almost ) in all chapters , and often found in diuers verses of some *one.*

And to the end we might be sure of all absolute assurance of all this good , in thus doing the Lord doth ( as it were ) put vs into *possession* of the same saing

[ *And*

[*And all these blessings shall come vpon thee, & shall ouer-* cap. 28. 2.  
take thee] first all in generall: [*all these blessings shall*  
overtake you] secondly every one in particular, as it is in  
the verses following where thy are particulated at  
large.

Neither is *Moses* the only man that thus speake's,  
but the *Prophets* also vtter the same words very oftē,  
speake the same language every where, as it were  
most eay to instance in more places, then time will  
permitt vs now to quote.

Say yee it shalbe well with the righteous faith *Isaiah*. *Isa. 3. 10.*  
I wil doe thus, and thus (faith God by *Ieremiah*) for *Jer. 32. 29*  
the wealth of them and their children, speaking of his co-  
venant of grace.

*Testimonies* (you see) would abound if we should  
muster vp all that we coulde finde in the scriptures,  
but we will spare them and enquire after some rea-  
sons of the point, and they are these that follow.

First, if this were not a truth, that, they that wilbe  
ruled by God shall fare well, then there were not, nor  
could be, any encouragement at all to any good; for, Reason.  
What hart can any man have to be obedient to the  
Lord, and to submit to his law, if soe be, we might not  
be sure of something for soe doing.

All these good words of God, were worth litle, and  
men should have small mynde, to bende themselves  
to the best obedience of their harts, and liues, to please  
the Lord in all things, if it were not for the hope her-  
of, and that they might build vpon this blessednes  
wherof we speake.

But we must know that nothing of all this that the  
Lord saith, is any whitt in vaine, neither can be, but  
that every jott and tittle of it was, and is, truly inten-  
ded

ded vnto the *faithfull* by *him*, who never spake any thing but seriously, as he did indeede mynde, and intende the same.

2. *Reason.* Secondly, if this were not so, the *diuell* would prove (at least seemingly) to the world, a better *pay-master* then *God*, for why? he promise's, and makes proffers to such as he can *bewitch* to doe his will, of great things. So he did to Christ [ *All these things I will giue thee;* ] So the *Saints* complaine in *Jobs* and *Dauids* dayes, how well wicked men fared (in all respects) being the servants of sin and *Satan*, wondering exceedingly *how* and *why* it should be, or could be foe.

*Mat. 4.*  
9.  
*Job. 21.*  
*Psal. 73.*  
*Ier. 12. 1.*  
2. 3. And good *Jeremiah* he was even at his witts end, & stumbled foe shrewdly at this, that he was almost cleane downe, and even driven to a *non-plus* when he saw how well it went with wicked men.

Now because the *Diuell* (who although in no sense indeede he *can be*; and yet, to the blinded sence of finfull men, he *seems to be*) a better *master* then the Lord; and also to the end that no enlightened minde should once imagine any such thing; God himself will have vs know that his *promises*, (and his *payment* too) are such, and so *royall*, that as we say in our *pro-verbe*, there is [ *no service to a King* ] so we might well take vp this for a more true, even for a most true *pro-verbe*, yea *principle* [ *no service to the King of Kings*, ] which thing he wil foe evidence and make good, that not only *his owne* shall *see it*, but wicked men shall *assent* to it, and be forced to say *verily there is a reward for the righteous*.

3. *Reason.* Thirdly, the Apostle tell's vs that [ *piety hath the promise both of this lyfe, & the lyfe to come;* ] of things present, and future: now how can this be true, in case our doctrine

doctrine were *false*? & if it have the promise of both, sure it shalbe *well* with them *indeede*, and they cannot but be well dealt with all, who wilbe ordered by God.

The Lord cannot frustrate, neither will make void, any whitt of that *worde* of truth he hath spoken; but *justify*, and *verif*y every jott in his *worke* vpon his faithfull one's.

But if he should not deale well with his owne, he should nullify, and anihilate

*all* his truth, and faithfullnes.

*all* his mercie, and kindnes.

*all* his love, and goodnes.

The *glory* of his righteousnes, and *honour* of his *holy*nes were gone, his owne saints had nothing to settle and rest their soules and harts vpon, nothing at all to *trust* to: Besides what occasion would the slaves of *Satan*, and vassalls of sin take, to vpbrayde vs that we serve a *master* that will doe *vs good*, as farre as *good* wordes will goe, and no further. I might adde as many manifest *reasons* as *testimonies* herof, it were as easy to abound in the *one*, as in the *other*, but what needeth it?

The good pleasure of his will that thus it shalbe, is infinitely aboue, and beyonde all allegations which *he*, or any lym's of *his*, have, or can have, to contradict it, in the least; the diuell and wicked men, are to weake to wage evidence or arguments with God, in the prooffe of the truth of any point of divinity.

And seing this his gracious pleasure is to this purpose so apparently revealed, let us rest and trust therein, & resolve our selves as fully satisfied for the truth herof, I but, *that* the diuell will not let vs doe, if he  
can



can chuse, and therefore he bend's his greatest forces against this blessed instruction, and doth *besiege*, and lay battery to the soules of Gods saints, to see if he can enforce them from the truth herof, and on the other side he *fortifies* the prophane spirit of impious persons in the contrary perswasion.

*A double  
Objectiō.*

Two things are principally obiected, *first* the hard measure, and vnhappy condition of Gods saints. *Secondly* the wellfare, & prosperity of vngodly persons. *The one* being *rebells* to the Lord are raysed on high, and have what they will, *yea more then their hart can wish* as the Psalm saith. *The other* being *Loyall*, and obedient subjects, ever ready to doe his will to the vtmost, are in the worst case of any other mē, none so perplexed *within*, none so persecuted *without*, as they: scarce any are in so *bad* a case, *none* in *worse*.

*Psal. 73.  
7.*

These are the two hornes (like those of *Hananiab*) that he doth runne at men with, with all might, and maine, endeavoring the overturning both of this sacred *truth*, and the *true comfort* of it, & the setting vp of a godles liberty of sinning to all men.

But wee, that wee may save harmeles the *honor* of our God, and the *glory* of this his holy truth, and (at once) *confute*, yea *confounde*; every such absurd, and infernall argumentation, as may make any insurrection against the maiestie of the most high, to *abate* any mans *hart* or *heate* in goodnes, or to *quett* any soule in any sinfullnes; it shall become vs well, to answer these cavills, and to *quitt* the Lord in his truth, and to *comfort* his servants in the same, notwithstanding this diabolically opposition.

Know wee therefore, and beleue, that what soever *seemeth* to bee true, either in the one allegation, or the

the other, either for the *ill vsage* of Gods chosen or for the *peace*, and contentment of sinfull persons, yet neither *iudcede* is any thing against the truth wee haue spoken, which shall remaine infallible vndoubted, and vndeniable, so longe as the heaven and earth shall have a being.

Touching the ill vsage of Gods children consider I pray you these things.

*First*, that the world may deale ill with men, when that the lord deales well with them. *Ioseph* found it so in his particular. *Christ* tolde his disciples soe [in the world yee shall haue troubles; but be of good comfort.] Though therfore, the world doe offer vs hard measure yet it noe way hindereth the heavenly truth of what we speake. *Secondly*, the worse the world deal's with the Lords people, the better will the Lord be to them. So saith the Apostle [for the sufferings of this present time are not worthy to be compared with the glorie which shalbe revealed in vs]. So againe, [as our sufferings abound for *Christ*, so shall our consolations abound much more by *Christ*] And yet againe, the Apostle saith, that the saints [reioice with joy vnspeakeable & glorious, though they be in heauines through many afflictions] And yet once more Saint Iohn in his relevation tell's vs, what Gods Angel tolde him, *therfore they are in the presence of God, day & night &c.*

And the reason hereof is because by the worlds bad vsage, their graces by tryed more *thoroughly*, and soe themselues are crowned more *gloriously*.

*Thirdly*, that all this euill which Gods saints finde here, is not *inaecde* euill, but the *outside* of it, the onely appearance therof, not the *substance*; so sayth the Apostle, when he tell's them, that he was [as *unknowne*, as

Aa

dying,

1.

Answer  
to the 1  
branch.

2.

Ro. 8. 28.

2. Cor. 12.

5.

Ren. 7.

3.

dying, as sorrowing, as poore, as hauing nothing, &c.] yet though it seemed thus, it was not soe *indeede* but farre otherwise as the text avoucheth. Nay (which is yet more) we may be assured that all those things that be accounted *soe euill* by men, are in Gods intention *truly good*; and soe shalbe to vs in the issue, and consequence of them, if with the eye of faith we endeavour to looke vpon them. So *Dauid* sayd of *Shemeis* rayling: *God will doe me good* &c. & againe, *it is good for me that I was afflicted*.

4. *Fourthly*, though the Lord say as in this our text, that he will deale well with all his children: yet he doth not *tye* himself evermore to make it true, in *externall*, and *temporall* things, but will giue it vs (it may be even in *these two* sometimes) but howsoever in things *spirituall*, and *eternall*, and these are the things wherein he deals well with vs *indeede*; other favors are both too *common*, and too *meane*, to be the reputed either the best fruits of his favor, or the only reward of his churches faithfulness.

5. *Fifthly*, nothing could ever be *infallibly* concluded from the externall state (*only*) of a christian. How God dealeth with many of his owne, is not to be discerned by any of these things *alone*, neither can be. You see how the *son of his loue*, our Lord Christ fared in these outward & earthly respects, should any thing be concluded against him vpon this ground  
and if not against *Christ*  
why, against *Christian*?

Besides, what should I tell you of the *sanctification*, and *sweetening*, of the *world* that the world can doe to the Lords beloued ones, how the Lord doth invert their courses, & deceive the world *miserably*, in their expect-

expectation that way; how the Divell by Adam in intending to doe all the elect much evill, God by Christ hath done them infinitely much more good, then the evill could amount vnto, when *Satan* had done his worst. Thus wee see that *every* way wee are satisfied in this branch of the *obicction*: And it matters nothing *now*, what construction men make of any thing done (by men) to the Saints of God, the question is only of that which God himself doth, and of that *good* which he *produceth* out of that evill which men doe vnto vs, and let vs looke well vpon *either*, or *both* of these, and wee shall finde our *text* and the doctrine therof most true.

Now touching the other branch of wicked mens prosperity, it is a thing to be much pittied not to be at all envied, and that wee may not either *jdelly*, or *ignorantly* wonder at it, let vs wisely consider these ensuing particulers.

*Firſt*, that the happy estate of wicked men here Answer on earth, is *all the heavē*, the poore soules are ever like to the 2<sup>d</sup> to have, and therefore who can grudge them any branch. I.  
good they can catch here? or thinke much at any temporall contentments they attaine? considering, that after they are gone *hence*, they must never hope or looke for more, no not for on *drop*, or *dram* of any delight, but endles, easeles, and remediles misery for ever and ever. Did not *Abraham* tell the rich man foe in the *parable* [ *Sonne, remember that thou in thy life time hadst thy pleasure, and Lazarus payne, but now, he is comforted and thou art tormented.* ] This world is all the *hell* Gods people shall have, here they meete with all the miseries they shall ever feele, all their *weeping & wayling* is in this earth: And the same is the *heaven* of

vngodly persons, all whose joyes and comforts, as they may much *abounde* here, soe here they must have *an end* also.

2.

*Secondly*, whatsoever they have, or can have here, (admit it be as much) or more (then their harts could wish, and desire) all, and every whitt of it, is throwne vpon them by the Lord, in his *justice and indignation*, and they have it and keepe it meerly as a *mischeife* vnto them, to further their fearfull and finall confusion. All their contentments doe but helpe to *kill* them. Soe saith *Solomon* [*ease slayeth the foolish and the prosperity of fooles destroyeth them.*] Give an vngodly man, what he would *haue* or *craue*, I thinke it would be *ease* and *prosperity*, that he would seeke after, why eue this kills, and destroye's him saith God. And the same saith the prophet *Isajab* (as we heard before) when he tell's vs, that the Lord would have them *made fat*, it is only for slaughter, that they might *not be saued*, but *cast away*, and *condemned* for ever.

Tpo. 1.

32.

3.

*Thirdly*, no *good thing* any wicked enjoye's in this world (be it, he had never such abundance of all good things) can *truly*, & *properly* be called *good to him*, but all such particulers as he doth possesse, (though they may be *good blessings* in themselves) yet to *them*, they are no better nor no other, then *so many curses* cast vpon them by the Lord for evill.

This doth *Moses* most manifestly witnes and declare when he tell's all the world from God, that all rebellious and disobedient persons, who are not ruled by the law of the Lord shalbe accursed in every respect

Deut. 28.

35. 16. &amp; 4

both in what they are: *curfed shalt thou be in thy body:*

and in what they *haue*; *curfed shalt thou be in thy cattell,*

*cattell corne, and all encrease.*

and in what they doe: *curſed ſhals thou be in all  
that thou putteſt thy hand vnto.*

Note well, they are not curſed, in the want of theſe things, ( every body would thinke it a curſe to be deprived of them, and to have, no children, cattell, friut, or encrease ) but they *haue them*, yet are accuſed in them, and *with them*, even while they doe enjoy them: as *Malachie* once tolde the wicked preiſts that God would [*curſe their bleſſings*] nay, that he had done it already: that albeit they had *bleſſings*, yet *as bleſſings* they had them not, but in the nature and ſtate of *curſes*. And is it not a moſt hydeous and heavy judgment, that a man ſhould have bleſſings and be without the *bleſſednes* of them, and not only ſoe, but to be baned, poyſoned, and vtterly overthrowne by them? Thus *bad*, and no *better*, is a wicked mans ſtate, when it is at the *beſt*, in all the benefits this world can beſtow vpon them.

*Fourthly*, and laſtly, whatſoever happines doth befall wicked perſons here; it is only to *harden their ſinfull hearts*, and to multiply their ſins againſt the Lorde. It was ever the *uſe* ( or rather the *abuſe* ) that prophane men made of Gods mercies, to *fleſh* and harden themſelves ( by them ) in their wretched courſes. 4.

For thus they ( by the diuells aſiſtance ) doe diſcoure and argue within themſelves. *God doth thus and thus bleſſe me, with ſuch and ſuch abundance; I haue ſoe much, & ſoe much of this and of that; Why ſhould I not think my eſtate ſuch as he is pleaſed withall? and ſoe good as content's him: I heare theſe hoſt preachers ſake on againſt ſuch and ſuch ſins, I cannot tell, but I ſee  
theſe*



*those sinners (as they call, and account them) thrive better then themselves, or any of their disciples, that are soe eager after other religious matters. And wherefore should I not beleene that God think's well of vs, When he deale's so well with vs?*

*Thus, on goe they (by occasion of the good things they have) to be well conceited of their evill state, and soe gather conclusions to continue in the same, & that must needs adde to the number, and measure of their sins, and make the weight of them absolutely insupportable, and the vengeance of God, due vnto them infinitely insufferable. This is all (when it is wel summ'd vp) that a wicked mans blessings come to, to harden his harte, to heape to his sin, to helpe on Gods speedy indignation, and his owne swift damnation.*

*Thus we have proved the truth of the point, and freed it from falshood, and it being fully confirmed, & cleared, we are now to passe vnto the uses of the same which are such as concerne all sorts of persons, good and bad, holy and prophane, joyntely and severally.*

I.  
vsc.

*And first, it is exceeding comfortable to all Gods faintes, that have receaued such harts from God that they doe and can submitt themselves freely to the Lords wisdom, and guidance in every thing. Never any lost by this master, that ever did any of his worke, and was ruled by him therin, noe he hath ever shewed himselfe*

*to be the best master  
to appoint the best worke.  
to allow the best wages.*

*For why? such as have beene the servants of this Lord, have ever had good pay for the performance of any thing, where about they have beene employed for*

for him. *Good pay* did I say? nay that worde is not great enough, it ha's beene more then *good*, evē the *best* that this world could yeelde, and *better* then the *best* that vnder heaven is to be had; many of them (I am sure) have sped better then ever they made any *account off*, and have had more happines then their harts could desire, or ever thought off, witnes *Abraham* both in his *possession*, and *posterity*; he that call's him out of his *owne land*, gaue him both *much more* land, and (which was more) *heyers* to enjoy it after him, and both these were more then he made account off, or could reckō vpon. *Ioseph* whose rare *fidelity*, and *piety*, *patience*, *humility*, and honesty, was recompenced with wonderfull, and (I dare say, on his parte *unexpected*) prosperity, doubtles he never once did dreame to be the *second* in the kingdome, the greatest *Peere* and next in place to the *King* himself, assuredly he looked for no such issue of exaltation, yet the Lord gaue it him as the reward of his obedience to him, and being ruled by him.

*Jacob* here, who when he fled to this *Laban* (as himselfe faith) was in meane condition, & poore state, as verse 12. but now is opulent, rich, & exceeding abundant in all kinde of *stocke* and *store*.

How many more witnesses, were it most easy to produce to the attestation of this consolation? *Dauid* who met with a kingdome, and being faithfull in that which was *lesse*, was put in trust over that which was *greater*, even the greatest power vnder heaven, to be the soveraine prince of Gods owne people.

*Mary* who abiding, and mourning at the sepulcher, and desiring but to finde the *dead body* of Christ, there founde him *aline*, & speaking most graciously to her,  
foe

foe that she was made the first happy messenger, of his most glorious and triumphant resurrection.

Eph. 3.  
20.

The saints Heb. 13. who got *Angels* to be their guests, in being harborours to the poore members of Christ. Multitudes more might be multiplied, to make good the joy of this truth, to every soule, that is subdued vnto it, & resolved to doe as the Lord will haue it. The Apostle saith enough, that [*he is able to doe exceeding abundantly, beyond all that we can aske or thinke.* Even in *this lyfe*, so graciously doth he deale with vs, and doth thus vnto vs. But in that which is *to come*, he infinitely exceeds this, & doth assure vs thoroughly, that to him that worketh shalbe given reward, beyond all, not only more then can be *desired*, but more then can be *imagined*, mans hart cannot conceiue how happy he shalbe in this matter, that he doth sincerely serue his God: what sweete sentēces doe we finde? [*Enter into thy masters joy*]; [*Receauē the kingdome prepared for you.*] [*To them that by continuance in well doing, seeke (and they shalbe sure to finde) honour & glory, & immortality, & eternall life,*] note, *no lesse then all this*, and [*I will deale wel with thee*], and is not this *good dealing* for well-doing? If it be not, what is, or can be? if it be, who can but be comforted and cheered that hath got a hart to doe *well*, according to Gods *will*, seing such a hart is attended with such happines as wee haue seene.

2.  
vse.

In the next place, our second vse meeteth with all such whome the Lord *ruleth not*, but in whome the God of this world, even the diuell, is *prædominant*, & powerfull, to carrie them to every corrupt and finfull practise against his *law*, his *loue*, his whole reuealed *will*, such (I meane) as not being *subdued* vnto him,  
are

rebells against him, and therefore reserved to his wrath and iustice to be punished by him. Those (I meane) whome the *world* may rule, the *diuill* may rule, who to each other in any vanity or impiety, are at as much command as the *Centurions servants* were to him, (as he tolde Christ) to come and goe and doe, they being ready to *come*, to *goe*, to *doe*, or *not doe*, this or that; or any thing, at his pleasure. These men neede no more miserie then the *priuation* of the joy wee haue spoken off; howbeit the losse of that is *not all* their sorrow, but the *least part* of that heavy condition which shall certainly befall them noe, noe, over & aboue, the *absence of the sweete* joy and consolation of the saints, they have *assurance* of miserie and vengeance, completely opposit to *our* happines, and that being vn-speakable, their mischeife must needes be insufferable. A man is in *dreadfull state*, when he cannot be sure God will deale well with him, nay when he cannot but, be sure he will deale

not *graciously*, but *righteously*,

not *mercifully*, but *miserably*

with vs, according to the *strict*, and exquisite tearmes of absolute iustice, and *exasperated* wrath, Oh, who is able to abide it, when God wilbe *exact*? or can any possibility be conceaued, that any flesh may either stand it out, or shun it? no, no, it is an absolute impossibility to conceit either. He that will not be *ruled* by God *must*, and *shall rue it*, when the time is come of the Lords visitation, and recompence to be rendered to every rebellious person. So saith our Lord Christ, [*The wrath of God abideth on him*]. So the Apostle *7ob. 3.*  
[ *When the Lord Iesus shall appeare in flaming fire rendering vengeance to them &c. which shalbe punished with* *2.The. 1.*  
*7. 8. 6.*

Bb

ever

Ro. 2. 9.

*everlasting perdition.* And doth not the same *Aposle* conclude the quite cōtrary to vngodly one's, to that which wee noted out of the same chap. saying [ *Tribulation & anguish shalbe vpon every soule that doth evil* ]

Now if vnto these scriptures we shoulde enquire after instances, we might soone furnish our selves with more then a few. *Sodome & Gomorah* would not by ruled by God, & when the Lord saw that he coulde not prevaile with them, how dealt he with them? *fire* and *brimstone* came from *heauen* vpon ther *bodies*, & their *soules* were cast into the lake of *fire* and *brimstone*, that burneth for ever in *hell*. The *olde worlde* was also most wicked and rebellious against the Lord, *Noah* coulde haue no audience from God among them; how dealt the Lord with them? why he drowned their *bodies*, besides what may be conceiued of their *soules*, though I will not affirme they were *all* eternally rejected. And what should I neede to produce particular persons, when wee have the whole worlde to witnesse it? I could name, *Pharaoh*, *Saul*, *Ahab*, and many other accursed caytiffes, and most miserable miscreants, who would not doe as the Lord would haue them, but followed the prophanes and stubbornes of their owne *vile spirits*, and the Lord measured vnto *them* in *justice*, as he did to his owne in *mercy*, even strange and vnexpected justice, such ( I assure my self ) as they never look't for, or once conceited could haue befallen them. And let vs know, that he is still the same God in seuerity, and indignation, if wee be the same men, in impiety and rebellion; if he finde vs out in the one, assuredlie wee shall feele him in the other; and that to our eternall horror of hart before his face, when his *hand* shalbe *heavy* vpon vs, as our  
harts,

hurts have beene *hellish* before him.

A *third* vse of this point enforceth the truth of the same vpon vs, that we should now learne to be re-<sup>3.</sup> vsc.

solute in our *judgments*, and powerfull in our *practise* herein, that *both* may fully accord in vs, and wee be *faithfull*, and not *faint*, before the Lord in both, and either. *Faithfull* (I say) and not *faint*, for in holy writte these *two* are *opposed* to each other, for neither the *faint* are reputed *faithfull*, nor the *faithfull*, *faint*.

Hence the holy ghoſte exhorteth [ *Feare none of those* <sup>Ren. 2. 10.</sup> *things which thou shalt suffer, beholde the diuell shall cast some of you into prison, that ye may be tryed & you shall haue tribulation tenne dayes; be thou faithfull vnto death and I will giue thee the crowne of lyfe.* Hence the *Apostle* vseth the phrase *oppositively* saying, of himselfe, & his fellow-labourers, *We are bolde, and faint not.* Hence his counsell to the *Ephesians* was, that they should *not faint at his tribulations* &c.

And much neede there is that, this should be *powerfully* prest vpon vs, that wee may be *thoroughly* possesse of it, for God doth know, that no thing is performed more *feebly*, & more *faintely*, with more imbecility, and impotency, then his busines; men are not more *fearfull* and hartles in any thing, then in the things of God, especially if they have not a safe *outside*, that the world can fancy. In matter of *holines*, men are miserably *timerous*. In matter of *sin*, desperately *timorous*. There must be such a rule made, and such adoe, before a man can be gotten to goe *Gods way*, especially if it seeme *rough*, it is so long ere one can bring his hart to be ruled by him, as it is both *wonderfull* it should be soe, and *wofull* that it is soe.

But our owne *wisdom*e (though *deservable*, is easily



followed: our owne way ( though *damnable* ) is lightly trod by our selves, and others are quickly led into it. The mischeife is this, that all the difficulty is to bring vs *into* the way of God , and to make vs resolute to follow the same, being once *in it*. How well were it, had we got this measure of abnegation of our selves; that once we could be fetled in this minde , that the Lord should have vs at his *beck*, and but *say the worde*, and we would *doe the deede*, without all dispute, or any delay; yea we would set vpon it (if the Lord will have it) whatsoeuer it cost, or whatsoeuer come of it , yea that nothing should soe much as once *seeme*, or be conceited to be *euill* that he commands; and that not the least of our iimaginatiōs should dare to stirre, or offer to make any insurrection, against the high pleasure of his most holy majesty.

*Paul* was excellēt at this in his perticuler as we reade in his story therof. *Agabus* had foretolde his martyrdom, and shewed it by a signe himself with *Pauls* girdle, both before *Pauls* face, and ( as it seemeth by the sequell ) in the sight of many *other* of the *saints*; who being wonderfully affected at it, doe earnestly entreat him ( seing he had this *fayre warning* ) to doe his best to escape, and shun it. But what was the answer of *Paul* to them? why (in summe) this, that seing he saw it was the minde of God , that thus it should be, he was *ready*, and *resolute*, to vndergoe it, no *feares* of his owne, no *seares* of others, (who loved him *entirely*) could doe any thing; God should rule him to the losse of his dearest life. This was a *minde* truly christian and couragious. This was a *man* rightly resolute and magnanimous.

Here was a *spirit* subdued to Gods spirit, worthy  
*aprouation*

*approbation in him, worthy imitation in vs.*

Pray we for the like, it will come well to passe with vs if we can (as by prayer we may) obtaine it, if we have not harts, that the Lord may command *to the death*, it wilbe heavy with vs, his iustice will abandon vs to *death eternall*, if for the honour of his truth, we will not vndergoe *a temporall*. Let vs then (in no wise) forget *our* part, to *doe well*, and the Lord will not (nay he cannot) forget *his* promise, to *deale well*, if nothing doe hinder *vs* in the *one*, nothing shall hinder *him* in the *other*.

And to animate and harten vs herevnto, that with *cheerfulnes* (and without *fearfullnes*) we may willingly vndergoe the hardest *taske*, that the Lord shall please to set vs about: let vs but cast our thoughts a litle, vpō the oddes and advantage, accrewing vnto vs by this course, The difference is not small, betweene our *doing well* before God, and Gods *dealing well*, with vs. Alas, what are *our deedes* at the *best* but poore, weake, maymed, and corrupted obedience, it bring's no good to God, to whome it is done. And what is his *dealing well* to vs at the *least*, is it not all true & absolute good, both for *present*, and for *future* time, yea to all *eternity*, beyond time? It were very easy to amplify this od-des abundantly, for *the one* (to wit) Gods part toward vs, is *incomparably* beyond *ours*. But what neede we *many* words about it, when it may be all sayd in *one*.

Looke what difference there is betweene *God & vs*, in all goodnes and excellency, wherein we cannot but confesse, he doth (every way) *infinitely*, and immeasurably exceede vs; so much more (as he is more *then wee*) is his *well dealing* beyond, & better then *our well-doing*. And have we not sounde reason then to goe through

through *flitch*, with the worke of God, and to resolute to be ruled by him whatsoever *seeming reason*, in the world, may stand vp, and offer to rise against it. The very oddes and advantage, is able to overturne all opposition; and interruption, in every hart that the Lord hath *subdued* to himself, and *sanctified* with the true *savour*, and *power*, of *sauiing* grace.

Conclu  
sion.

And now (my dearely beloued in the *Lord Iesus*) in the truth of this point, as in the *last lesson* (which *from me*, you must take forth) I must *leau* you, but my trust is, that neither *you*, nor *I*, shall ever *take leau* of it, or it of vs, but that this truth of God, shall dwell in all our harts, all our dayes. *It is a lesson*, as well becoming me to *learne*, as to *teach*. *It is a lesson*, I have beene, and (I hope) ever shalbe, learning better *by hart*, every day, that I may expresse it in life more and more, to my last day. *It is a lesson* which I may (in good sence) entitle, the summe and *abridgment*, of all the lessons, and truthe of God, I have taught you from time to time, every of which, wherto have they tended, but to informe you in the point of obediēce to the Lord, vpon the blessed hope of his heavenly promises of your best welfare, to be accomplished vpon you. *It is the lesson* wherein the Lord himself instructed *Adam*, as being the abridged *modell* of his whole minde, [*Do this and liue*] and thence the Apostle call's our obediēce to God, [*obediēce to life*]. The prophet *Micah* taught it, in his time [*he hath shewed thee O man what is good, & what the Lord requirish of thee &c*]. And if the Lord have shewed vs what is good, let vs shew our selves vnto him, in all good carriage conformable therunto, for what he require's is not only good in *act* before him, but better in issue for vs.

*Micah. 6.*  
8.

[vve

[*We were created to good works that we should walke in them*]faith the holy ghoste. Nay, doe v e not daily pray that his will may be done of vs, [*Thy will be done &c*]? And if to be ruled by God, were the *end* of our *creation*, and the ayme of our *petitions*; as also considering (as we have seene)that in thus doing we shall receive endles felicity and consolation: *O deare christians*; let vs (even in our soules)endeavour our vtmost herevnto, let the *almighty* evermore *master* and manage, our harts and liues, to *rule*, and *overule both*, according to the good pleasure of his will, that we may approove our selues to be vpright practitioners of the power of this truth: Soe shall we be sure to have the Lord *so freind*, & to liue in his favour here, and afterward be as sure to liue with *him*, and see *his face*, for ever and ever; for himself hath assured vs that [*they that haue done good, shall goe into life everlasting.*]

And vnto the building of you all vp in the assurance of this most blessed condition, both my *preaching* vnto you, and my *practise* before you, & my *prayers* for you, have *all* jointly, and severally, done their best, from time to time, (as the Lord hath enabled me) since I first came among you, and you *soe lovingly* cast your *early*, and *unexpected* kindnes vpon me.

Since which time (that I may with your *patience*, & *pardon*, tune this my *last string* to that sweetest straine, both touching *you*, and *my self*) and make cleare declaration, before *God*, and *Angells*, and *men*,

how, *I haue beene with you*; and

how, *you haue beene with me*; and

we *both*, *with each other*,

and soe (while I can) begin to sing to my beloved, a song of my beloved, because when I come to speake  
of

of our parting, I can be no more *muscall*, but *mournefull* and (not my *harpe*-but) even my *hart-strings* will faile: Suffer me I beseech you, to open my selfe vnto you, and to rip vp, and relate, the manner both of my *Entrance* amonge you, and of my *Continuance* with you, and how our God hath dealt with vs *both*, in both these.

My entrance.  
1<sup>st</sup> thes. 2.

Rev. 3. 7.

Touching the *former*, I presume I may take vsf of the Apostles words, and appeale vnto them, and apply them to my particuler, on your behalfe [*Bretheren you your selues know, that our entrance in vnto you was not in wayne.*] You well know, that he that hath the *key of David*, who *shuttesth* and *no man openeth*, and *openeth* and *no man shutteth*; you know I say, and foe doe I, that it was *he*, that vnlock't your loving harts, and set open the dore of your christian desires, to my first entertainment and employment, soone after my arrivall in this place, whenas (I being a meere stranger among you) I might not (with reason) have any such hope or expectation; yet beyond *both*, I found your abundant favour. *Strange loue*, among *strangers*, much like that which hath beene spoken off, but most like that which God (*who is lone*) hath freely shewed to vs, (without merit) when we were *strangers* (and enemies also) to him. But they that are most like him in *mercy*, shalbe most like him in *glory*.

My continuance  
Act. 20.  
18.

Touching the *latter*, to wit, my *Continuance* with you (since this my *Entrance*) I will also take vp the same Apostles words [*you know from the first day that I came, after what manner I haue beene with you at all seasons*] you have not beene strangers, either to my *publike* ministration, or to my *private* conuersation, in *both* and *either* of which, I have desired to lead you towards heaven,

heaven, with *light* of truth, and *life* according to the truth I taught, so farre as frailty might permit. I am not willing to speake much of *either*, yet something I must say of *both*, but all I speake shalbe [*vere, and veracunde,*] with *modesty*, and *truth*.

For my personall carriage and demeanor, I have ever aymed at such a course, in the whole passage therof, as might be *safely imitable* to you all, that you might follow me with a right foote, in that happy way, wherein the holy Ghost doth advise vs to [*make straight pathes vnto our secte,*] that we might run the way of Gods commandements. Heb. 12.  
13.

This I say was my *ayme*, (and that I dare *boldely* say) and I have gone *as neere* it as I could, but through *weaknes*, or want of due *watchfullnes*, I know I have erred, & trodden *a-wry*, being sometimes *wyde*, & sometimes *short*, of *that*, we should strue vnto. I hope you all acknowledge, that all flesh and blood may, & doth *miscary*, and if we be any thing *more*, through the grace given vs of God, yet have we *soe much more* of that *worser*, then of this *better* part; that there can be no *possibility* of our perpetuall vprightnes, before *men*, (who are our *fellow offenders*,) how much lesse before the *Lord*, whose eyes are *soe peircing*, and *soe pure*? To *arrogate* *Papall* immunity, of being *infallible* in judgment, or *unblameable* in life, & to affirme a possibility of *not erring* in either, is blasphemously to *derogate* from the Lords owne excellency, who alone is able to challenge the whole world, to *taxe*, or *attaine* him, in any (yea the least appearance) of any evill whatsoever.

For my *speech*, when God hath given vs occasion of private discourse, as, by your most kinde and *ordi-*



many invitations of me to your *ordinaries*, we found many opportunityes when we [*did eate our bread together with cheerefullnes*] you are my witnesses, that I have tempered my talke to the *time*, to the *persons* present, and *matter presented*.

If it were *diuine*, (as many a time, it was, & we have, had *heavenly sawce*, to our *earthly foode*) you know I had ever laboured your edification, and building vp to God, in the saving knowledge of his sacred will, in all points & passages incident to every kinde of diuinity, and according to the quality and nature of the *question, propunded*, we have accordingly given such satisfaction, as we have received from God: whether in *positiue diuinity*, to explaine and confirme a *proposition*: or in *textuall*, to interpret *words* or *phrases*: or in *polemicall*, to decide a controverfy: or in scholasticall, to vnfolde a nice *distinction*: or in *case-diuidity* to releive a *conscience*; or lastly, in that which is *mysticall*, to vnty *knotts*, and reueale *obscurities*: In each of these something we have had (*sometimes*) to doe, and as the Lord enabled me, I have endeauoured (to the best of my weake vnderstanding) to informe and satisfie you.

If our discourse were *humane*, then as (for your *edification* before) soe for your *delight* now, you will beare me recorde, that I have done my best to speake to your contentment, in any kinde of learning, where-with I have beene acquainted, whether in any of the *arts*, or in *history*, or in *poesy*, or in *mythologie*, in every of which (especially in the last) I have taken many occasions to report vnto you, such things as I have taken notice off, out of the *Iewish Rabbines*, and *Talmud*, and out of the *Popes legend*, wherein are containd millions of matters, wherof, many are *blasphemous*, many  
*ridiculous*,

*ridiculous*, many *monstrous*, many *frivolous*, & almost *all*, so foulely *fabulous*, and incapable of truth, or credit, that the bookes might well be entituled a very *farde of fables*, and *falsboodes* (taking their denomination from the farre greater part) inasmuch as they swarme with such incredible narrations, as no man can judge them, to be other then notorious lyes. These I have frequently, and abundantly related in your hearing, not that you should *beleue*, but *abhorre*, the storyes and thinke with commiseration of those miserable soules, both *Iewes* and *Papists*, who are led, and fed, with this *frosh* and *filthy* scumme, of *infernall* inventions, and have them read, instead of the Gospell, to giude them. As also that we might (hence) be the more moved, to *magnify* the great name of our *good God*, who hath not dealt soe with vs, that we should *beleue lyes*, but be nourished with his owne word of truth, which is his power to our saluation,

If any were soe *weake* as once to conceit, these things (or any the like, reported out of other writers) were spoken for truth, he or they, must ever know, that what we relate out of our *reading*, must evermore carry credit, according to the *authors*, not the *relators* credit. It would much disharten *schollers* and kill the proffit, of much pleasant *discourse*, if we should be so grossly mistaken. Nay, it become's vs to make vse of all kinde of *learning*, as any occasion is offered to vs, to vent what we know in any particular. It was a good rule and well given to all men by one, [*bene loquuta, qua sapienter audita*] those things are *well spoken*, which are *wisely taken*. Discretion in hearing, doth minister much delight to vs in speaking. Not only *what* we speake but *from whence*, must be

well heeded, when we have any opportunity to discover things of this nature.

And as thus it hath beene in our *table talke*, when we have had much sweete society, and conference together, soe when the Lord hath giuē me any occasion of private and secret passage with any of you, by way of *counsell* or *admonition*, in any case of conscience, I cannot say, but *my* (or rather, *Gods*) words, have found such entertainment and acceptance, as I can safely & truly *report*, and leave vpon perpetuall *recorde*, to the *praise* of this place, the *peace* and happines of those persons, the *commendation* of your society, the *consolation* of all that may succede me in this *ministry*, who may hereby conceive comfortably, how *hopefully* they may *sowe*, how *happily* they may *reape*, and that their labours shall not be in vaine in the Lord.

Concerninge my *publike ministracion*; it pleased you *first*, to chuse me as an assistant to your *Pastor*, in your weekly lecture, & some seruicē of the sabbath: your favour in this was *much*, but it was *much more*, when (not long after) vpon his departure, you tooke me totally into your service, and (by a lawfull & free election) put me into the *Pastorall* charge and functiō and (vnder God) committed your soules to my ministry. *A greater trust cannot be cast vpon a creature*. And how I would have watched over you, the [*Watchman of Israel*] doth well know; and how farre I have *actnally* endeavoured it, this *publike place*, (I hope) doth witnes in part, out of which, I have not failed to teach you, all that I could (in my best vnderstanding) *juage profitable* for you; I have shewed the *whole counsell* of God, so farre as it pleased him to send it to *my knowledge*; I have not (willingly) *purloyned*, or withholden, any  
part

part of his truth that might concerne either.

the, *reprehenſion* of your ſins

or the *information* of your judgments

or the *reformation* of your lives.

or, the *conſolation*, and *ſaluation* of your ſoules.

And all this in *ſinglenes* of hart, in *ſincerity*, (howbeit in much *infirmity*) without *partiality*, & *flattery* (which may be called *high treaſon*, in a Preacher), becauſe it *betrayeth*, both the *honour* of God, and the *ſoules* of men, into the handes of *Satan*.

Befides, that *private inſpection*, which (as I was able) I carried with a *wakefull* eye vpon you, in particuler, that not one of you might *wander*, or be *loſt*, for want of looking to.

And how you have received, and embraced; theſe my miniſteriall endeavours, *my conſcience*, & *your carriage* doe both moſt comfortably witneſs, in aſmuch, as thus much I may truly avouch before the Lord, to his *praiſe*, & your *approbation*, that I have never vndertakē to *lay ſeige* to any impiety, which had overrun *all*, or the *moſt part*, as a *common enemy*, but the Lord was the *conquerour*, and you yeelded your ſelves to be *ſubdued* to him, & *ordered* by his holy word & will.

It were *eaſy* for me (if it were *expedient* for you) to inſtance ſome few perticulers, which as the *firſt fruits* of my labours, I ſaw reformed among you, but I ſpare to *nominate* any, but cānot ſpare to *notify* thus much, that all men may ſee, what *glory* to himſelf, & what *good* to your *ſelves*, & *me*, the Lord meant vs in his mercy.

This *beginning* of good, made my *ſervice*, my *happineſs*, & this place began to be like a *liſle heaven* to me; yea (to ſpeake the truth from my hart, as before the Lord) I much doubt whether, (*out of heauen*) I ſhall  
ever

ever be foe happy againe , as I did apprehend my self to be, when you (*like the Apostles bearers*) began thus, to *crowne* my labours, with the *timely earnest* , of such an amendement ; my *hope* was I shoulde have beene *longer* happy with you , but it fayleth me ; howbeit my soules vncessant desire is and shalbe, that the hope of your *happines*, may never faile you , in any that shall come after me.

Thus were we both entred into a *blessed race*, to the end wherof, I know the Lord can bring vs, though we may not goe both *together*, as my soule desired, yet (if we faile not *to meete* the Lord ) we cannot (by his grace) but *meet*e together, in the glory of that kingdome, which he hath promised , to all that *persevere* in vprightnes before him.

The God of heaven knoweth , that I did *so prize* your worthy society (in these *spirituall* respects) that I could have abundantly joyed to have beene [ *your servant for Iesus sake* , ] all my dayes ; I did preferre it to all other , as most deare and precious to me *under heaven*. Had I not reason, when I see the Lord himself, affimulating vs to each other , vnder those *representations*, wherein the partyes are in dearest relation to one another: as of *father* and *childe*, *mother* & *infant*? whence we are sometimes sayd to *beget* men to God, and sometimes, to *trauell* in our *birthe*, till Christ be formed in our people.

Who can be insensible of the *separation* of these, betweene whome, the *conjunction* is foe neere? surely none but *he* alone, can support me against the *sorrow* therof, who hath promised to *gather* all his owne , in such an inconceivable kinde of *conjunction* as shall make vs everlastingly *one*, both with *one another*, and with  
*himself*,

*himself*, and our *sauiour*, where he wilbe our *father* and our *king*, & we (through his Christ) shalbe his *children*, and *kings* too, to raigne with him to all *eternity*,

Thus, haue I beene with yow, in my *poore duties*: but in all that I haue sayd, you (and all men) must ever *except my infirmityes*, which are not few, and my manifolde frailtyes; which (as I am sinfull flesh and blood), could not be wholly hid, or *un-observed*. We are *men*, (sayd *Paul*, & *Barnabas*, when the sottish people would haue worshipped them as *Gods*) *subject to the same passions that you are*. [*Elias* (a man of admired graces) *was a man subject to the same passions that we are*], sayd the Apostle *Iames*. Beholde neither *Prophets*, nor *Apostles*, but haue *Weakneses*, with their *graces*, and doe expresse their *imperfections*, with their best *actions*. How much lesse may we hope, or you expect, we should be free: free? nay how can you wonder at our farre greater *saylings*, when as you know vs to be of farre *lesser graces*; if their *extraordinary* measure and power of Gods spirit, were accompaigned with *ordinary corruption*, should our *extraordinary* miscarriages seeme strange, whenas *ordinary grace*, is the *most*, and *best*, we can attaine?

Be not offended then at *vs*, or at *religion* for our sakes, because you see our *evill*, with our *good*; be humbled (rather) in your selves, & feare your one greater *danger*, and thinke with your selves; if these men who draw soe neere vnto God, who spend their liues (as it were) in heaven, whose liues are, (or ought to be) nothing but a continuall conference, and familiarity with the Lord, cannot yet be free of frailty, & offence; sure I may doubt my estate, least that which *appeareth* in them, will *vsurpe* over my, if they *feele* soe much, I may feare, least it will *overflow*, and *sincke* me. Thus  
medita.



meditating, you shalbe kept, from being at all *offended* at vs, & the more from *offending* God your selves: you wilbe the more *compassionate* over vs, the more *circumspect* over your *owne* wayes, & soe the Lord shall have honour in vs *both*, & you will learne to doe to vs, as he doth to all *his*, [*accept vs according to that which we haue, not according to that we haue not*] not despising our *ministry*, because of our *infirmity*, but rather, seeing the Lord doth entrust vs over you, you should yeelde your selves vnto vs, as to *Gods guides*. I beseech you againe, that you will neither be *offended* at our sayings, nor draw them into *example*, to cause you to *offend*, we never desire further *imitation* from *Christians*, then we take from *Christ*. It is the greife, and greatest wound of our soules, that we can be no more *like* our Lord, & master, who hath entrusted vs, nor more *fit* for the performance of his pleasure: O let no man be the *wise*, for our *weaknes*.

Al the joy we have is herin, that ( notwithstanding our evill ) the Lord hath judged vs faithfull, and put vs into his service, and given vs the *seale* of our *ministry*, in causing his worke to prosper in our hand. It is his will to put this treasure into *earthen vessels*, that the glory might be *his*, not *ours*. Respect, and consider of vs as we are; take your part of the *treasure* which is *heavenly*, take pittie on the *vessel*, which is *earthly*; & the father of mercyes shall measure mercy to you, as you shall doe to vs, whose *spirits* (indeede) are *willing* but our *flesh* is *weake*; if we can be *upright*, we are accepted with God; *perfect* we cannot be.

Thus now in al respects, I *haue beene wish you*.

Now how you *haue beene wish me*, I wish I had ability to declare according to myne owne *desire*, and your *desire*.

*desert.* The fore-named favors of my *first* and *second* election; your christian defence of myne *innocency* against those vnjust calminations which were cast vpon me: the many sweete *encouragements* I had from you in my ministratiō, that I might *cheerefully* serue the Lord in the gospell of his son, during the time I was to abide among you: your *gladnes* of my continuance thus long, and the *desires* you have shewed of my longer abode, had it beene the Lords *pleasure*, (or in your *power*) that soe it should have beene: and besides all these, a multitude more of *kindnesses*, in one *kinde* or another, continually cast vpon me.

Know, I pray you, that all these favours are *engraven*, vpon a most *gratefull* hart; and that, as the Lord will not be *unrighteous* to forget your labour of love to recompence it: so neither can I be soe *barbarously obliuious*, as not to remember both *you*, & *them*, to the Lord, yea and vnto *men*, that they may see your good workes, and glorify him, who hath given you harts to doe good, and to distribute soe abundantly.

I must say of you in the time past, as *Iacob* sayd in my text for the *future*, and I cannot but acknowledge and avow, that you have performed that to me, which was promised to him: you have *dealt well with me* every way. The *worlde* I have founde like a churlish *Laban*, both *unkinde*, & *vnjust* towards me: but you have I founde like the *Lorde*, who giveth *over-measure* of *kīdnes*, beyond *justice*, & *merit*. And this hath abundantly appeared *aboue all*, in that *double*, yea *treble*, testimony of your respect to me; to wit, in that *honour* you vouchsafed me, to become an *unworthy member*, of your *most worthy body*; as also in that *liberall support* you gave me, at my departure, which was *such* as I founde

no meane prop to my poore estate, which was *then* falling into a *consumption*, and is not *cured* to this day; and *lately*, in that honorable *attestation* you gave me, with *virtue* *first* consent, vnder your *scale*. In all *these*, your love did *superabounde*, towards me: yet, I doe here before the Lord and *you*, truly witnes and testify, that I *doe* not, nor *dare* not, nor *cannot*, *soe* *ouerloue*, either my *self*, or all the *wealth* vnder heaven, but that I could have accounted my *harte*, and *state*, incomparably more comfortable in your *service*, then in your *kindnes*, in your *spirituall*, then in mine owne *temporall* advantage: and might I have still enjoyed my *libertie* among you to have *honoured* God, and done you *good*, I had beene in *full* contentment, to my *harts* desire.

But I see it may not *be*, I must out of my *paradise*; I will not say the *diuell* either entises, or enforces me out; I desire to looke *only*, vpon the *hand* of *God* in all things, (as I taught you *all* to do doe, not long since) & the greatest heaviness of my hart is this, that he seeth me not *worthy*, or fit to abide in it, because I have honoured him so *litle*, during the time I enjoyed it.

And soe at his pleasure, that *shuts* and no man opēs I now passe away; as I *came* in, when he did *open* and no man *did* shut: my soules desire is, and hath beene, that the Lord might have *his* Will, aboue *myne*, and that his good pleasure, might ever be *predominant*, and *ouerule* all my *desires*. Let vs all labour to beleue that, *that* is (and must be) our best estate; which come's vpon vs from him [ *who is God so be blessed for ever,* ] who manifesteth, and magnifieth himself to be *only* *wyse*, and *infinitely* *gracious*, in all things that come to passe vpon his children. *Faith* will thus judge, and determine, though our *flesh*, would fasten other perswasions  
vpon

vpou vs. And ( *thus considered* ) Idare not but conceit my *remoouall* to be *better* then my *resting here*, howbeit nature doth distaste it, as a thing exceeding *bitter*. Grace can make that *truly good*, which *corruption* apprehendeth to be a *heavy euill*. And when once sanctificatiou hoth *conquered* corruption, and got the vpper hand, and that the Lord hath taken the scales of *ignorant*, and *erroneous* judgment, from myne eyes, that I may see *himself* clearely in this thing, I know I cannot but be comforted, with joy vspeakable & glorious.

In the incane time, I now beholde you with *heauines* whome I must *beboide* no more, in this *heavenly* duty and ministratiou; my soule *overfione's* with sorrow, & I am vspeakeably *afflicted* in my *spirit*, that I shall not ( *thus* ) see *your faces* any more, nor you *mine* againe in this place, and service. But our God shall beholde vs *both*, and all of vs, in the brightnes of the face of his son Iesus Christ, and (if we will strive to looke vnto him as we ought) the *lustre* and *beames*, of his most blessed countenance, will breake through all these *foggs* and *mist* of our naturall *perimutations*, which appeare abundantly in the mournefull *teares*, wherewith now we doe so *sorrowfully* salute one another, which, whether they doe more *breake*, or *solace* my hart, is hard to say: I cannot but deeply *sympathize* with your *sorrow*, yet can I not but joy againe, to beholde your deare regard of me, expressed in these *affectionate* significations. Thus these *two* doe fight an eager combate within me, but *grasse* preuailes ( *I see* ) both in *you*, & my *self*, for this our *unreasonable separation*.

But now it is soe, that I *must goe*, and according to the good pleasure of *his Will*, who here spake vnto *Jacob*, as soone as I heare, I desire to obey, and [ *to returne*

*into my countrey*]; and I desire nothing (seeing I must be gone) but to depart in true peace, as I signified to you all, the last *Lords day*, when we did all feast with the *Prince of peace*, that it might appeare; we parted as the *children of peace*, in his blessing and love, whose *bread & wine of blessing*, we did *lovingly* eate & drinke together. I must leave you, but know, he will not leave you, nor me, nor any of *his*, howsoever it be soe, that we must live a sunder in this world.

Stay you here in this land of *Labans*, who receive you, to enrich themselves, and affect you little further, then they finde that you are *beneficiall* to them. Be faithfull in your employments, the Lord can send you home with his blessing in *abundance*, though you might at first come over this *Iorden*, but with your *staffe*, or but some slender support, & portion, in externall things.

My soule doth wish every one of you *Iacobs wealth*, but with *Iacobs faith*, his *prosperity*, with his *piety*, the Lord make you equall to him in *greatnes*, & *goodnes* also. Yea the God of, *Abraham*, *Isaac*, & *Jacob* doe you all good, & bestow his best *benedictions* vpon your *Society*, that the *body* therof, may ever *inherit* her ancient *honors* and *advantages*, and the *members* may share, not only these *common* comforts, but every one in particular, his owne *welfare* and benefit beside. Of this *one thing* you must ever be certainly assured, and perswaded, that you cannot be more happy then *Iagans* may be, but in the prosperity of soule & body together, if the Lord divide these, and doe give abundance, only to the *outward man*, this is his *heavy justice*, these are your *unhappy riches*.

Therefore am I (and ever shalbe) a harty *wellwiller*, to the *wellbeing* of both; Gods law doth command, &  
your

your *loue* hath *bounde* me, to be an vncessant suitor for this *double mercy*, & if (accordingly) I be not, so farre as I may, or can, let me finde no *farer* in earth, no *felicity* in heaven.

And soe I leave you to the love of God, whose

*power*, guard you against all evill.

*grace*, guide you vnto all good.

*peace*, rule in your harts.

*mercy*, *compassse* you about in all estates.

As the *church* of Christ, I leave you, to him that is head of the church, and saviour of his body.

As my *late flock*, I leaue you, to the great shepherd of your soules.

As my *louing freinds*, I leave you, to him that is the helper of the freindles.

As *christians*, I leave you to Iesus Christ both your Lord, and *myne*, he *abide* with you, his graces abound in yon, his holy spirit be your *comforter* on earth, your *conductor* to heaven.

I cannot make an end, or give over the *multiplication* of my soules wishes, of your soules and *bodyes good*; I am *full of matter*, and my spirit within me constraines me to goe on; but *dolour* can keepe no *decorum*, it is an ill *orator*, and (you see) *affection* drowne's both *matter* and *methode*; yet I must *conquer* my selfe and end *unwillingly*, and soe I endeavour (*spite* of my *longing* hart, to wish *longer*) desiring only this *one thing* that, what good, *this time* will not permitt me to vtter, the Lord of his *goodnes* may please to expresse vpon you *all*, for ever.

That soe it may come to passe, that in *all respects* & *states* whatsoeuer, wherein you are, or may be *considered*, you may in every of them be truly blessed; that



as men, you may be, *faithfull*.

as merchants, you may be *famous*.

as christiaens, you may be *gracious*.

as saints, you may be *glorious*.

More then these, I cannot pray for, and I doe and will pray, that you may never enjoy *lesse*, from the hands of the living God, *who giveth abundantly, and vpraydeth no man*, who sincerely, seeketh his face, for any present, or future favour.

*Jami's.*

And soe, now (deare Christians (*fathers, bretheren, sisters*, from the *greatest* to the *meanest*, my faithfull & affectionate *hart*, bids you all *farewell*: you are all beloved of *me*, and my love desireth, you may every one be blessed of God *with me*. That as, while I was *present* with you, I did my best to helpe you forward towards Christs kingdome. soe *absent*, I may meete you there, when once the time is come. and the date out, that we must depose this *earthly* tabernacle; O let our cheife care be that we may be sure (*beforehand*) that we shall change it for a *heavenly*: I say *beforehand*, because the Lord make's few comfortable exchanges with man, at the *last day* or houre of his *dissolution*, or ot *last day* of the worlds *consummation*. We never read but of *one* (*the good sheife*) that sped well at such a time. I am sure there is *none* that ought to *suppose*, or once *furmize*, that himself shall be the *second man*, that shall reape the like measure of extraordinary favour.

You see how I am *suddenly* slip't into discourse againe, and forgotten my *ending*, let your loue pardon, this *excesse* of myne. Might my speech be as *long*, as my hart is *large*, or could it possibly be soe, when should I surcease, these my hartiest *benedictions*, these my kindest *valedictions*? which I neither know, how to  
*expresse*

*expresse* as I would, or to *end* when I should. But I am now resolved to master my selfe wholly, and to end *instantly*, & (not to detayne you longer) my *last salutations* shalbe in the gracious words of the holy Ghost, inspired, into *Paul*, when he was to take his leaue

of the Ephesians: [ *Now bretheren I commend you to God, & the word of his grace, which is able to buslede you vp, & to giue you an inheritance, among them that are sanctified.* ] *Alt. 20. 33.*

of the Theſſalonians: [ *Now the very God peace sanctify you throught, and I pray God that your whole spirit, & soule, & body, may be preserved blamelesse, vnto the appearance of our Lord Iesus Christ.* ] *1. The. 5. 23.*

of the Hebrewes: [ *Now the God of peace &c; Heb. 13. make you perfect in every good worke, to doe his Will, working in you that which is pleasing in his sight, through Iesus Christ, to whom (by vs all) be glorie, & honour, for ever & ever.* ] *20. 21.*

Finally, I end in all the diuine and heavenly deprecations, and blessings of all *Patriarchs*, *Prophets*, and *Apostles*, yea of *Iesus Christ* himself (vttered in the dayes of his flesh, while he dwelt among vs) which I wish the Lord may *assigne*, and *make ouer* to you, that you may feele them, in the full fruit and consolation, of every particular petition, containd in them all, and your soules be filled with the sweetnes of them, [ *as with marrow and fatnes* ], and in their fullnes, you may reioyce with joy *unspeakeable* & glorious.

And now I will *constraine* my self *silence*, and *muzzle* my overflowing minde and mouth, shutting vp all, with sincere supplication of *all good*, to *you all*, from our God, who is *all in all*.

And to glorify and honor this God, let vs for ever  
joyne

joyne our *endeavours*, & at present joyne our prayers to *him*, because we know he *[is able to doe unto vs, exceeding abundantly above all, that we can aske or thinke]* All yee that loue the Lord doe this, *all true hearts, all upright spirits*, confederate, combine, conjoyne herin, that with *one* mynde, and *one* mouth, we may blesse God, even our Father. Doe the same all yee that desire to be *beloued* of the Lord, and (through his *loue*) to *live* with him for ever,

So shall it assuredly come to passe, that God, *who is love*, and *who is life* it self, shall turne all.

our *heaviness*, into Hallelujahs.

our *mortality*, into life.

our *miser*y, into glory.

[Faithfull is he which hath promised, who will also doe it] in his due time: To him be praise & glory, in all his whole family, the Church triumphat in heaven, the church militant on earth, and in all saints apart, both now, & for ever and ever: Amen, Amen, and let all, that loue the Son of God.

the *Sion* of God.

their *owne* foules.

and the *soules* of all true christians

say againe, and evermore Amen: Amen, even so be it  
faith my sorrowfull soule, once more, and evermore;  
breathing out her last, and best desires, that the Lord  
may seale all these supplications, with an answer and  
issue, gracious to vs, and glorious to himself, according  
to the most wise counsell, of his sacred will.

Glory be to God on high.

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